

Missionary Methods  
for  
Sunday-school Workers

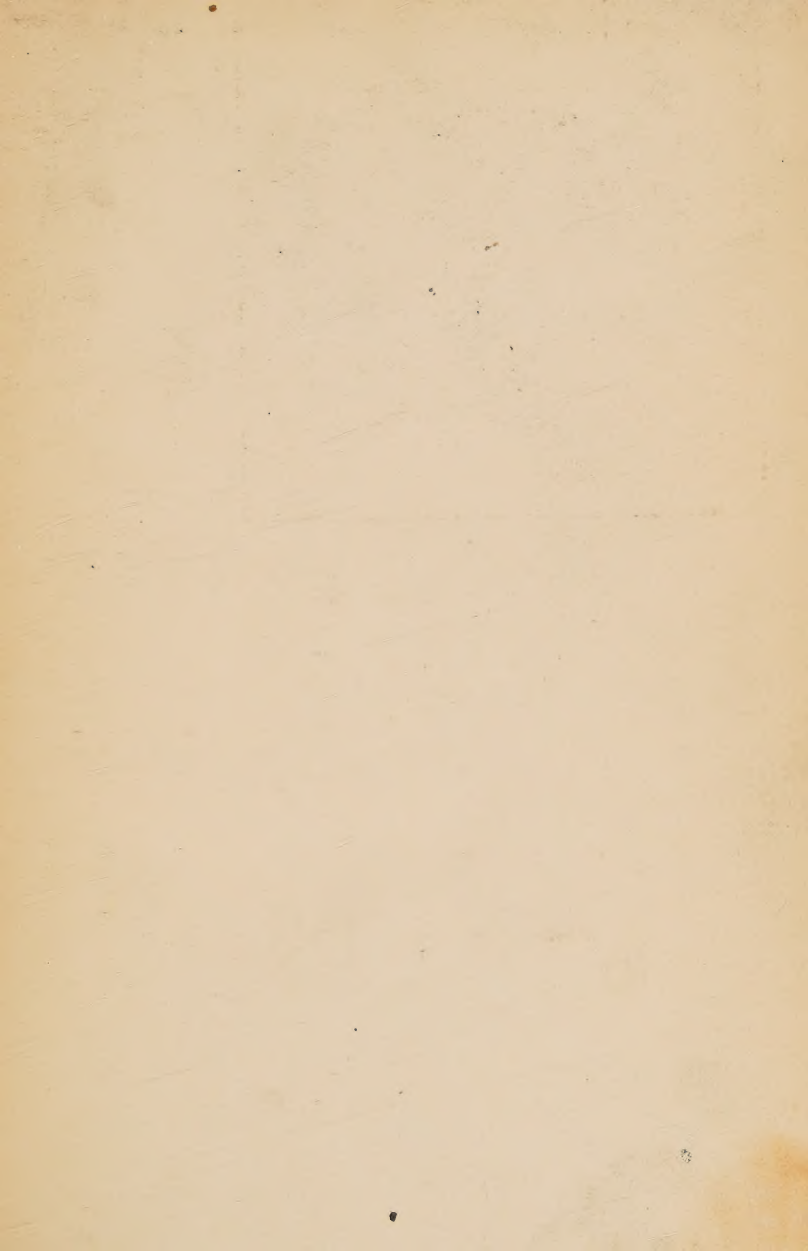
GEORGE H. TRULL

The "Times" Handbooks  
for Missionary  
Workers. Number 1

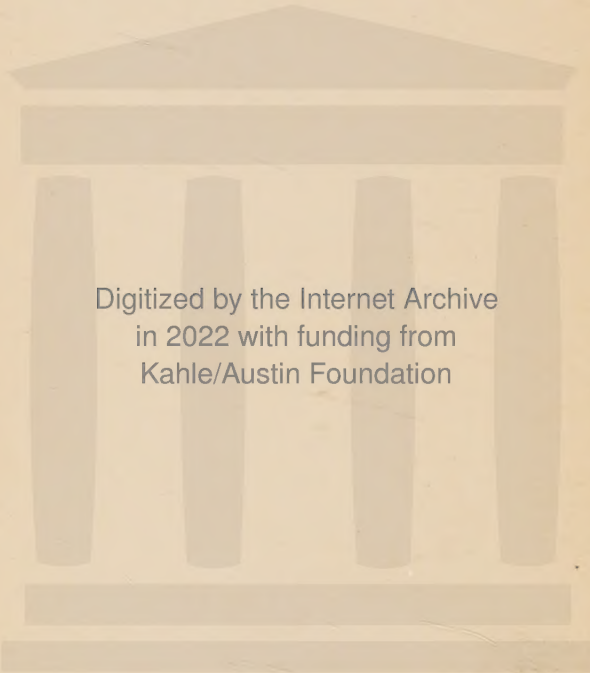


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# MISSIONARY METHODS FOR SUNDAY - SCHOOL WORKERS

REVISED EDITION

By GEORGE H. TRULL

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of the Presbyterian Church in the U. S. A.*

*Editor of "Missionary Studies for the Sunday-school"  
First, Second and Third Series*

*Introduction by*  
CHARLES GALLAUDET TRUMBULL

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BY GEORGE H. TRULL

TO

My fellow-laborers in the Gospel of Christ to whose care has been intrusted the training of the youth in the Sunday-schools of our land, this book is respectfully dedicated with the prayer that through their instrumentality the spirit of world-wide missions may vitalize the Church of to-morrow.





## INTRODUCTION

The day is coming when the Sunday-school that has not sent some of its members to the foreign field as missionaries, while at the same time numbering still others in its membership as volunteers pledged to go, will be ashamed and self-condemned. The reason why Sunday-schools generally have not yet reached this high but practicable standard is because most Sunday-school workers do not know what the Sunday-school is, and what is the real end of its effort.

For example, the Sunday-school is often spoken of as the church of to-morrow, or the child of the church, or the children's church, or as a branch or a department of the church. None of these definitions tells the whole truth. All of them are misleading.

Again, the purpose of the Sunday-school is commonly spoken of as Bible-study. And the great end of the Sunday-school is usually said to be soul-winning. Both of these statements are not only inadequate, but positively harmful in the narrowing, stultifying limitations that they impose.

The Sunday-school is not the church of to-morrow, nor a branch of the church of to-day ; it *is* the church engaged in the most important work that God commits to men. As the Church Teaching, the Sunday-

school is the church at work in carrying out the Great Commission : making disciples, or learners, of all men.

Bible-study is, of course, only a means to the end that the Sunday-school has in view. And that end is not soul-winning ; the church would be a body of babes, untrained and useless, if it were. Soul-winning is vital ; the Sunday-school that won no souls would be a failure ; but soul-winning is the first step, not the last, in Sunday-school effort. Soul-winning is the *beginning* of the actual results that every true Sunday-school worker longs to see : God forbid that it should be the end. Yet many a teacher really seems to think that he has done about all he need do for a given class if he has brought the members of that class to an open confession of their Saviour !

What, then, is the end of Sunday-school work ? *Character-training for service in the extension of the Kingdom.* Not a selfish salvation, a saving merely of our own self-centered souls ; but a salvation for one great purpose only : power to win others to Christ, and to train them up in Christ. This is the end, the purpose, that should be held up before every pupil, young and old, saved and unsaved, in every Sunday-school in the world. You are powerless and unprofitable and lost without Christ ; you need Christ, not merely that you may be saved, but that you may make your life count for the eternal enrichment of all lives that you touch.

Where, then, does the work of missions come

into the Sunday-school as this new vision reveals it? Rather, where can the work of missions be left out in such a Sunday-school? The true understanding of the church at work teaching makes it plain that *the implanting of the missionary spirit so as to give it control of the life of every pupil may fairly be said to be the chief and sole purpose of the Sunday-school*. Therefore if a Sunday-school fails here, it fails not only as a powerful ally of the great missionary boards, but *it fails as a Sunday-school*. And if the Sunday-school is the church engaged in the greatest and most important work that God permits us to do, and the end of the Sunday-school is character-training for service in the extension of the Kingdom, then if the Sunday-school fails in the proper teaching of missions, the Church of Jesus Christ is failing at its greatest and only commissioned work. That is a strong statement, but can we escape its truth?

But the church is not going to fail. The past few years have marked an awakening to this its strategic opportunity and Christ-commissioned obligation such as may well give cheer and hope to those who are blazing the way. Missions and the Sunday-school may now fairly be said to be drawing together, and doing so fast. More than one agency has been persistently at work to this end,—notably the Young People's Missionary Movement. And among the individuals whose far-sighted, thorough-going work has been both an awakener and a revealer to Sunday-

school folks, Mr. George H. Trull stands out as a conspicuous and undiscouraged contributor to the solution of the problem. His efforts began with an individual church ; soon they attracted such attention that he was laid hold on to become the Sunday-school secretary of a great missionary board ; and now he places the entire church, in every denomination, under obligation by the remarkable assembling of facts that this volume presents.

Those who have thought that not much has yet been done in the practical solution of the study of missions in the Sunday-schools will be amazed at the enlightenment that these pages offer. An abundance of practical method is described, and the book treats of its subject on every side. One can come to it in entire ignorance of the theme, and lay it down with the grateful consciousness that there is scarcely a question unanswered. The why and the how of the Sunday-school's missionary activity are made plain and workable. The classified bibliography alone will be a boon to those who must constantly ask what books there are for this or that part of the work.

Best of all, it is an evidence of the spirit and permanency of this work that its heart-life—the spiritual and prayer-side—is not only not subordinated to machinery and method, but is everywhere foremost as the immediate and only reason for what is done.

CHARLES GALLAUDET TRUMBULL.



## PREFACE

The following pages have been prepared with an earnest desire to offer practical suggestions to those who are seeking in reference to missions in the Sunday-school, answers to the questions, "Why? What? How?" The growing interest in world-wide evangelization and recognition that the Sunday-school has a very distinct relation to it is indicative of a quickening spiritual life and promises large achievements in the future. The Christian who to-day can say he has no interest in missions, is to be more often pitied than condemned. His normal spiritual development has been arrested. In the next generation such individuals will be the rare exception, if Sunday-school workers of to-day are but faithful to their present opportunities.

The author acknowledges his indebtedness to the late George W. Pease for much of the material in Chapter VIII, and would refer those interested in the points treated in that chapter to Mr. Pease's book, "Outline of a Bible School Curriculum." He also expresses his appreciation of the kindness of Miss Bessie Brooks, of Beaver, Pa.; the Rev. George M. Fowles, of New York, and of "The Missionary Intelligencer," of Cincinnati, for permission to reproduce some of the diagrams that appear in the Appendix.

GEORGE H. TRULL.

New York City, May 5, 1908.



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## I

### Missions a Necessity in the Sunday-school

"The Mission of the Church is Missions."

#### The Key to the Situation

In the hands of Sunday-school superintendents and teachers lies the real solution of the missionary problem. They hold the key to the whole situation, and if they improve their opportunity, *within a generation* there will be a church whose intelligence about missions and zeal for them has never been equaled in the world's history.

There are very cogent reasons why every Sunday-school should include missions in its curriculum.

#### I. Its Educational Value

Missionary instruction is necessary for the highest intellectual and spiritual development of the child. Not alone does he need missionary education because of what he may do for missions, but because of what missions will do for him. It will enlarge his vision, broaden his sympathies, and develop his spiritual life as is possible in no other way. This is the more readily seen if we try to answer this question, What would a scholar miss if he did not have missions in his life?

1. He would lack a knowledge of the growth of the Kingdom of God, for the history of Christianity is the history of missions. This would mean cutting out

a large part of the Bible, many of the words of Christ and of Paul.

2. He would lack acquaintance with some of the noblest characters of history, and the example of their lives for his own.

3. He would lack an intimate knowledge of conditions in non-Christian lands and their urgent need of the gospel.

4. He would lack the development of a broad world-wide interest and sympathy, and a feeling of responsibility for his fellow-men.

5. He would lack the strengthening of faith through the story of the triumphs of the cross.

6. He would be ignorant of the strong apologetic for Christianity offered by Christian missions.

## **II. The Natural and Logical Place**

The Sunday-school is the educational department of the church; whatever instruction is essential for the education of the church belongs in the Sunday-school. "If you wish to introduce any ideas into a nation's life, you must put them in the schools," was the wise injunction of Von Humboldt, the great German statesman. Just as truly, whatever ideas are to grip the church must be taught in the Sunday-school. "To reach the Sunday-school for missions means to touch the church more deeply than through any other agency."

## **III. The Most Impressionable Period of Life**

Youth is the formative period, the time of greatest religious interest, and if the scholars are ever

to be interested in missions the period of youth is the critical time to begin. ✓

In his autobiography, James Chalmers, the missionary hero to New Guinea, tells how at the age of fifteen, when in the Sunday-school, he heard a letter read from the mission field which led him to consecrate his own life to missionary service. After reading it, the superintendent said: "I wonder if there is a boy here this afternoon who will yet become a missionary, and by and by bring the gospel to the cannibals?" Writing of it, Chalmers says: "The response of my heart was, 'Yes, God helping me, I will.' So impressed was I, that I spoke to no one, but went right away towards home. Kneeling down I prayed to God to accept of me, and make me a missionary to the heathen."

#### **IV. Large Number Enrolled—14,000,000 in North America**

There are but five and one-half millions in Young People's Societies, and in Mission Bands a much smaller number. The time, therefore, to give missionary instruction is when we have the children, and that is at the Sunday-school hour.

#### **V. A New and Proper Perspective**

If boys and girls read in the daily papers of the abdication of the Emperor of Korea, or of China sending an embassy abroad to study Western ideas, or of atrocities on the Congo, or of riots in India, they will learn to regard these events not merely in their political aspect but in their relation to the progress of the Kingdom of God.

**VI. Consciousness of the Reality of God**

The God of Abraham, Samuel and David seems to many merely a God of the distant past, but far removed from the living present. The sense of his reality is lost. Missions give a new sense of his immanence, linking the God of Paton with the God of Paul, the God of Livingstone with the God of Abraham.

**VII. The Influence on the Home**

The interest of the children becoming aroused in missions is very likely to extend to the parents, so that they in turn will profit by the instruction given by the Sunday-school, particularly so if some home preparation is required of the pupil.

The foregoing reasons unitedly lead to this conclusion: *That missions should be an essential and normal part of every Sunday-school curriculum, and not merely optional with this or that teacher and superintendent.*

**Questions**

1. Give your own reasons in support of the statement that the key to the missionary problem is in the hands of Sunday-school superintendents and teachers of to-day.

2. State what appear to you the three strongest reasons why missions should be a part of the curriculum of every Sunday-school.

3. Why should it not be an optional matter?

4. Develop the idea that an individual needs missions because of what it will do for him.

5. State at least two other things, not mentioned in the chapter, that a scholar would lack if he had no missionary instruction.

6. Memorize the conclusion at the close of the chapter.



## II

### Facts and Aims

As Sunday-school workers and as Christians, we are faced by certain incontrovertible facts which we need to ponder.

**First Fact.—The Obligation of the Church to Give the Gospel to the World**

Christ's command is strikingly explicit: "Go ye into all the world, and preach the gospel to the whole creation," and this command has never been revoked. Missions are not a question therefore of individual *inclination*, but of universal Christian *obligation*; not a mere matter of *choice*, but of plain *obedience*; not a matter for *discussion*, but for *propagation*.

**Second Fact.—The Church of the Past Generations has not Completed World-Wide Evangelization**

Much heroic service has indeed been rendered, but the gospel for the whole creation as *the supreme duty* has never been the conception nor attempt of the church at large since apostolic days. Otherwise the gospel would long ago have been given to every creature.

**Third Fact.—The Unfinished Task Presents an Opportunity to the Present Generation**

It is not merely an *obligation*, but an *opportunity*, for in the Christian's vocabulary these two words are

synonymous. If the church of the past has not completely fulfilled Christ's command, then upon the church of the present rests the obligation.

**Fourth Fact.—The Need of the Non-Christian World To-day is Very Great**

One thousand million people are still in ignorance of Jesus Christ. Two infants out of every three in the world look up into the faces of mothers who can tell them no word about the world's Saviour. The reason so many are not Christians is not because they have wilfully rejected the gospel; they have never had a chance to accept it. Men may say all they like about the non-Christian religions being good enough for the heathen, and that they should not be disturbed. To such is commended a pamphlet by Mr. Robert E. Speer, entitled "The Non-Christian Religions Inadequate to Meet the Needs of Men." (To be obtained for five cents from Student Volunteer Movement, 125 East 27th street, New York.)

**Fifth Fact.—The Sunday-school has a Distinct Obligation in View of the Church's Present Duty to the Non-Christian World**

The Sunday-school is an integral part of the church, not a separate and distinct organization. "It is the church in its Bible teaching and studying service," says Marion Lawrance. The duty of the church for world-wide evangelization is also then the Sunday-school's, and it is significant that at the World's Sunday School Convention in Rome, in

May, 1907, this obligation was recognized and declared. Few schools at the present time have, however, any adequate or systematic course of missionary instruction. We do not say that they have no missionary information presented, or that they make no offering to missionary causes, but that comparatively few have *adequate* and systematic courses of missionary instruction. This being the case, it is self-evident that there is an immediate need for Sunday-school superintendents and teachers to provide such instruction as will impress the school with a sense of *its* particular obligation to the evangelization of the world, and lead to an honest effort to meet its share of responsibility.

### Definite and Worthy Aims

This leads us to inquire about our aims in our Sunday-school work. In order to secure *definite* results there must be *definite* aims. What *are* our aims? What satisfies us? Are we content with numbers, a large attendance, the memorizing and repeating of Scripture, the Creed and the Catechism, the recitation of the lesson of the day? All this is assuredly excellent and should be sought, but is it sufficient? Unless a scholar is led to know Christ intimately as his Saviour and Lord, and unless Christ becomes so real in his experience that he will want to make him known to others, then we are failing of our highest possibilities in our Sunday-school work.

The Sunday-school is of course the place for soul-winning, but it is also to develop Christian character

and train for Christian service. This will mean that whatever else we accomplish in our work, we signally fail if the missionary spirit is not implanted and developed in the life of every scholar. Whether or not any of them actually go to the home or foreign field, can be safely left to the individual's call of God. The teacher's part is to see to it that none shall fail to recognize the Christian's obligation to world-wide evangelization, and that those who do not engage in it in the capacity of missionaries have as great an obligation as those that do, and that they should have their hands upon the missionary ropes that bind the missionaries to the home church. The Sunday-school teacher whose aim is less than this is, as the late B. F. Jacobs has said, "out of place."

### Questions

1. In view of Matthew 28:20, how alone must missions be regarded by the church?
2. Did Christ make provision to relieve any of his followers from their obligation to obedience?
3. To what causes do you attribute the fact that so large a part of the world is yet unevangelized? Mention at least three.
4. Why are the non-Christian religions inadequate to meet the needs of men?
5. What do you consider the most urgent need along missionary lines in the Sunday-school?

### III

## A Missionary Policy for the Local Sunday-school

### Education

In order to secure a Sunday-school thoroughly missionary in spirit, a definite missionary policy is essential. It must be comprehensive and adequate, and should, therefore, include at least four things: education, prayer, giving, and an effort to secure missionary recruits. Education is fundamental and upon it rest all the other points of the policy. If it is of the proper kind it will lead to intelligence, interest, prayer, gifts, and missionary activity. Without it no strong and vital missionary spirit is possible. Put in another way, missionary education is the key that will dispel ignorance, remove prejudice, overcome indifference, arouse interest, promote investigation, stimulate prayer, encourage benevolence, and provide missionaries. We cannot afford, therefore, not to use it.

### Prayer

It is not sufficient, however, merely to provide instruction. It must be of such a character as to induce prayer—*intelligent, definite, daily* prayer for the extension of God's Kingdom in the world. The petition, "Thy Kingdom come," is to many Sunday-school scholars somewhat indefinite, but it will assume definiteness the moment one becomes intelligent as to the

progress of the Kingdom, and the needs both at home and abroad.

In a conference of some thirty or forty Christian workers, the question was asked, "How many have prayed to-day for missions?" and but three or four stated that they had. The audience was then asked, "How many have offered the Lord's Prayer to-day?" and nearly all had. But the majority had offered the petition, "Thy Kingdom come," apparently mechanically, and unconscious of the fact that they were praying for missions. There is a need, therefore, for the development of definiteness and vitality in our missionary petitions that will grip the heart and conscience.

### **Gifts**

Information about missions and prayer for them will naturally lead to gifts. We cannot pray earnestly for any cause without a desire to be the means of helping that cause. A recent editorial in *The Sunday School Times* says:—

"Prayer is a challenge of our honesty of purpose. It demands of us proof that we are ready to co-operate with God in effecting the end we say we desire. A small boy came into his father's room one morning with his purse in his hand, counting his money. 'What are you going to do with all that money, little man?' asked his father.

" 'I am going to spend it at the fair to-day,' replied the little boy, referring to a carnival for the benefit of the local hospital.

" 'I think if I were you,' the father said, 'I would

put some of that money in my missionary bank before going to the fair. You will have a much happier day.' The little boy had two banks, one his own and the other his missionary bank, between which he was accustomed to divide his money.

" 'Oh, no,' he said, 'I need all this money to spend at the fair.'

" 'Very well,' observed the father, 'but let us kneel down and say our prayers before we go down to breakfast.' So they knelt down.

"The little boy was accustomed to say in his prayers, 'And bless the missionaries and the little children on the other side of the world.' The father noticed that this petition was omitted, and he called his son's attention to the fact. The little fellow resented the intrusion, and answered indignantly, 'Now, look here, father, who is saying this prayer?'

" 'Well, it is your prayer,' the father answered, 'but I think you ought not to leave out the missionaries and the children on the other side of the world.'

" 'But, father,' said the boy, 'I need all that money.'

" 'I didn't say anything about the money,' his father said, 'but I think you ought not to leave the missionaries and the children out of your prayer.'

"So the little boy thought a moment and had his short struggle, and then prayed as he was wont to pray. When he had finished, he rose up without a word from his father, and remarked quietly, 'I guess I had better put some of that money in my missionary bank.' The little unperturbed conscience had sounded the moral



realities of prayer. He had no right to pray when he would not pay, and when he had prayed, the honesty of his little heart told him he must set about accomplishing his prayer."

### **Recruits**

A complete missionary policy in the Sunday-school calls also for the consecration of life, the best gift of all. The future missionaries are in the Sunday-school classes of to-day, and it is to the Sunday-school, as well as to the home, that we must look for that kind of missionary instruction that will produce missionaries. The young people in Sunday-school are in the impressionable period of their lives; they are forming their ideals and making life choices, and in every Sunday-school, Christianity and its claims for life consecration should be urgently presented.

### **Questions**

1. What four points should an adequate missionary policy include?
2. Upon what one point of the policy do the others all depend, and why?
3. How would you seek to develop intelligent, definite prayer for missions?
4. Trace the logical connection between information, prayer, and benevolence.
5. How can benevolence best be stimulated?
6. To secure a praying, benevolent church in the next generation, what must the Sunday-school of the present do?
7. Can the average school pray into existence and provide for their equipment and support one or more missionaries from its members?
8. Is there anything to prevent such a desirable end, as far as God is concerned? Find Scripture to show God's attitude.

## IV

### The Missionary Committee and its Work

#### Need of a Committee

NO missionary policy, however comprehensive, is automatic. Flesh and blood must be back of it to make it effective. Who, then, shall be charged with this responsibility? A definite somebody, or an indefinite anybody? Evidently the former, and with him or her should be associated others forming a Missionary Committee or Council. In most cases the superintendent of the school should not be the chairman of the Missionary Committee, or be charged with the development of this branch of the work. His hands are already occupied with other duties. This responsibility should be given to others who have the time, the willingness, and the efficiency to devise such plans as can be most successfully carried out in the local school.

#### Quality

Great care should be exercised in the selection of the committee, that only those persons who are really efficient are secured. It is not absolutely necessary that they know very much about missions at the start, but they should be eager to be informed. A study of the missionary literature and helps that are now available will soon remove ignorance.

It is essential, however, that they have the cause

of missions upon their hearts. It is usually a very dangerous experiment to select disinterested persons with the hope of interesting them. Better that they should display some interest first, before being entrusted with so great a responsibility as the development of interest in others.

The Missionary Committee must have persons of enthusiasm, and able to communicate it to others. Its members should be tactful, not antagonizers. They should be persons who persevere. The valuable asset of the bulldog is the quality of tenacity, his ability to hold on in face of opposition and discouragement. The quality of stick-to-it-iveness is what makes a postage stamp useful; and this trait or quality is essential in those who are members of the Missionary Committee. Persons who easily lose heart, whose enthusiasm boils over like a geyser, and whose brilliancy flashes like a meteor, are interesting, but useless on the Missionary Committee. Originality, and ability to set others to work, are additional desirable qualities. Summing up, then, the Missionary Committee should be composed of "missionaryites," persons who are intelligent, interested, enthusiastic, tactful, persevering, original, and able to lead others. All of these qualities may not be possessed by every member of the committee at the start. A beginning should be made with the best people available.

### **Number**

The number of the committee will vary according to the size of the school and the amount of work

planned. Large schools having well-equipped departments should have a representative from each department. In smaller schools there should be at least three members.

#### **Relation to Other Missionary Organizations of the Church**

The whole missionary work of the church should be well organized and properly correlated, so that each organization is in close touch with the work of the others and under the general supervision of the pastor and church officers. Some churches have a church Missionary Committee or Council, composed of a representative from each one of the missionary organizations, and of course the Sunday-school Missionary Committee should be represented on this church committee or council.

#### **Selection and Appointment**

Those who have the matter at heart, in consultation with the pastor and superintendent, should unite in the *selection* of the committee, recommending them for *appointment*. Then they should be appointed by the superintendent or in the same manner as are the other committees, so that all may recognize that the Missionary Committee is not imposed upon the school, but is necessary to the carrying out of an essential and accredited part of the school's work.

#### **Securing the School's Adoption of Plans**

After the committee has been appointed and has outlined its plans, these should be submitted to the officers and teachers for adoption. Such action carries

with it the united co-operation of every teacher in making the plans effective. The missionary policy becomes then not merely the policy of the Missionary Committee, but of the school.

#### **Duties of the Committee as a Whole**

As to the duties of the committee as a whole, the most important are:—

1. *To outline a comprehensive missionary policy.* This should include education, prayer, giving, an effort to secure missionary recruits. Each one of these topics is given special treatment in the following chapters of this manual.

2. *To plan feasible methods for making the above policy effective,* and thus develop the missionary spirit. See suggestions in the chapters treating the topics above mentioned.

3. *To plan the special program or exercises for each Missionary Sunday.*

4. *To provide thorough missionary training for the teachers,* that they may be fitted to do effective work in their classes.

#### **Duties of Individual Members**

To individual members of the committee, certain specific duties should be assigned.

One should develop the spirit of prayer, securing missionary intercessors, through the use of the denominational or other prayer cycle, and by suggesting other definite topics from time to time.

Another should have charge of missionary benevo-

lence, seeking to secure proportionate and systematic giving from every member of the school. Care should be taken to present such objects as would appeal to the natural interests of the pupils of the various grades.

Another member should have charge of the missionary library, working in conjunction with the librarian of the school. This person should see to it that not merely the newest and most interesting books are secured for the various grades, but that they are circulated and read. He should also obtain from the denominational Mission Board suitable leaflets for distribution to the scholars, and should secure subscriptions to the missionary magazines.

Another member of the committee should have charge of the making of wall charts and maps and of suitable blackboard work.

Still another should be responsible for posting on the bulletin-board brief and interesting items, whether from the daily or religious press. Attention to these items should be called by placing over them some striking headlines. The bulletin board is one of the most valuable means of disseminating missionary information.

Another member of the committee may have charge of the constructive work which the children of the younger grades will be glad to do. This would include the use of the sand-table, the illustrating of missionary hymns, the making of scrap-books, or of other articles that would illustrate the course of lessons, as well as the making of quilts, the dressing of dolls, etc., for gifts to be sent to the home and foreign mission fields.



A number of these suggested activities may be looked after by the same individual, especially when the committee is composed of but three members.

#### **Relation to Officers of the School**

*In the prosecution of its work, the committee should enlist the co-operation of the regularly appointed officers of the school, working through them wherever possible.*

#### **Meetings of the Committee**

These should be held as frequently as occasion may demand, ordinarily at least monthly.

#### **Reports**

It is extremely important that brief written reports of the work done or contemplated by the committee should be rendered each month at the teachers'-meeting. Without this monthly survey some Missionary Committees might grow weary in well doing. The fact, however, that there is expected a monthly account of what has been done will prove an incentive to fidelity.

#### **Questions**

1. What qualities do you consider the most important for the members of the Missionary Committee to possess?
2. What general rule should guide in the number that should compose the Committee?
3. What relation should the Sunday-school Missionary Committee bear to the other missionary organizations of the church?
4. How should the Missionary Committee be selected and by whom *appointed*?

5. Why should the Committee secure the adoption of its policy by all the officers and teachers of the school?

6. What are the most important duties of the Committee as a whole?

7. Of the special work of the Committee to be carried on by individual members, which do you consider the most important? Why?

8. What is to be gained by working through the regularly appointed officers of the school?

## V

### Methods of Instruction

The first point of the missionary policy for the Sunday-school concerns education. As has already been pointed out, it is the foundation stone on which all else rests, and, without it, there can be no intelligent or fervent prayer, no intelligent and increasing giving, and no consecration of life to missionary service. Education along missionary lines is vital.

The method to be employed will depend largely on the local needs and conditions of each school. No one method of instruction should be universally employed, nor can it be. The method that works successfully at one time may be superseded by another at a later time in the same school; and the method that seems well adapted to one school might be ill adapted to another.

#### Four Methods

There are, in brief, four general methods of instruction:—

1. *Interpretative*.—That is, giving its natural missionary interpretation to a Bible passage which is clearly missionary in content. The Bible is a missionary book, and therein are found the *missionary principles* in which every school must be thoroughly grounded. “The great commission,” “the feeding of

the five thousand," and other passages, clearly state the divine purpose regarding the preaching of the gospel and the extension of the Kingdom in the world. These truths should be faithfully taught as the warrant for missionary service.

2. *Illustrative*.—By this method one uses missionary incidents and stories to illustrate the regular Bible lesson of the day. This can be done by the teachers in their classes most successfully, and also by the superintendent from the desk when reviewing the lesson. Material may be gathered from current missionary literature, magazines, the various denominational papers, and from missionary books. The *Missionary Review of the World* is especially valuable for this purpose, *The Record of Christian Work* has a "Monthly Missionary Survey," and *The Sunday School Times* suggests the "missionary meaning" of each regular International lesson.

3. *Supplemental*.—This plan makes the missionary lesson supplemental to the Bible lesson of the day, in no sense displacing it. Some schools have a regular course in supplemental work, including Bible history, Bible geography, the structure and contents of the Bible, church history, missions, etc. Ten to fifteen minutes a Sunday are given in the class work to some one of the above subjects, and mission study thus comes in for its share, usually once a month, or on ten or twelve consecutive Sundays, as may be preferred. Sufficient time is secured for the supplemental work by adhering strictly to a time schedule, allowing ten or fifteen minutes for opening exercises, ten or fifteen

minutes for the supplemental work, thirty minutes for the Bible lesson, and ten or fifteen minutes for closing exercises, according to the length of the school session, whether one hour or one hour and a quarter. This supplemental work is in some schools done in the classes, in others given from the desk, and in both cases *should precede the study of the Bible lesson in the classes.*

4. *Substitutional.*—A fourth method of giving instruction substitutes a missionary lesson for the regular lesson of the day. This plan is followed by some schools once a quarter; on review Sunday, or some other, a special missionary program or lesson being used. Other schools for a stated period, for six or eight consecutive Sundays, have pursued the study of a text-book. The Brown Memorial Presbyterian School, Baltimore, in a study of immigration, made use of "Aliens or Americans" for the older classes and "Coming Americans" for the younger scholars, with most excellent results.

For the teachers a small pamphlet was issued, containing suggestions and showing the connection between the Scripture lessons and the lessons in the text-books. Leaflets were prepared for the scholars of the various grades, giving titles and golden texts to accompany the missionary lessons. To quote from the Teachers' Pamphlet: "The Scripture lessons and supplemental readings have been chosen to present a course in missions. The Bible is the great text-book of missions. Missionary instruction is a part of the child's religious education, for which the Sunday-

school exists. We must make a vital connection between the Scripture teaching and the practical activities which we try to suggest in the study of immigration conditions. The Scripture passages may be taught as a text at the beginning of the lesson or as a clinching truth at the end. The selections are:—

"The Great Commission (Matt. 28:16-20; Mark 16:14-20).

"The Beginning of Gentile Christianity (Acts 10:34-44).

"The Call of the First Apostles (Matt. 4:18-25).

"A Missionary Chapter, from the Missionary Paul (Ephesians, second chapter).

"A Prophecy of the Kingdom, from Isaiah (Isaiah 60:1-5 and 19-22).

"Two Great Missionary Parables of Christ (Matt. 13:31-33).

"Christ's Own Vision of the Need (Matt. 9:35-10:1).

"A Challenge to Service, from Joshua (Joshua 1:1-9)."

The following are the suggestions given for one of the lessons:—

**Lesson: The Call of the First Apostles (Matt. 4:18-25).**

**Supplementary Reading: Acts 26:1-23.**

**GOLDEN TEXT:** "Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him" (Matt. 4:19, 20).

"Coming Americans," Chapter II, "Uncle Sam takes hold."—Show how certain definite missionaries at the ports of entry are fishers of men; as, for instance, Pastor Vanek, or Sister Bozenka Yursik. The reality of a story which is "all true" appeals to children of the junior age.

Tell how largely the Christmas entertainment of the Henry Watson Children's Aid Society, the Newsboys' Christmas Eve Supper, the Salvation Army Christmas Dinners, etc., apply to foreign children in Baltimore. To make this chapter vivid, use some device; for example, let each child in class pretend



he is an immigrant child, arriving at the port, describing the home country from which he came, his hopes of America, etc. If possible, go to the entry place at Locust Point or Ellis Island, and have some fresh description of new immigrants given by yourself or some member of the class.

"Aliens, or Americans?" Chapter III.—"Legislation and Distribution." Show how our call to apostleship makes us approach these national problems in the missionary spirit. If you have not been on an ocean steamer, or at any immigrant dock, read "Imported Americans," by Broughton Brandenburg, for a description of the steerage and landing.

At the end of the pamphlet is given a list of valuable reference books.

During the two months of the course the teachers met each week under competent leadership to discuss the lesson for the following Sunday. A special committee selected hymns suitable for each lesson. A committee of scholars scanned the papers and magazines for clippings on immigration, to be posted on a bulletin-board. Each Sunday, in addition to the work in the classes, there was a brief talk from the desk on the day's topic by some one especially appointed for the purpose. Charts and maps were hung around the room. Class scrap-books were prepared by the scholars.

The interest throughout the course was kept up to a high point and the emphasis was placed always on the necessity of bringing the immigrants to Christ. The playground work, settlements and free kindergartens, supported and manned by members of the Brown Memorial Church, were held up to the scholars as practical forms of Christian work with which to

help the foreigners. The Children's Club and Girls' Club, formed largely from the members of the Sunday-school, did a fine work. Both superintendent and teachers regard the course as highly beneficial, creating a strong missionary atmosphere in the church and parish.

The substitutional method has also been successfully employed with "Uganda's White Man of Work" and "The Life of John G. Paton" in Intermediate classes, and with "The Challenge of the City" in adult classes. This method is used as an application of Bible principles and teachings to present-day conditions, life, and duty. The study of missions is essentially an exercise that promotes spiritual growth and development, and deals with the workings and activities of the Spirit of God, whether that record is found in apostolic or modern missions. That which ministers to the spiritual development of the child, by illustrating in modern life biblical principles, has a rightful and necessary place in the Sunday-school curriculum.

#### **Relative Value of Class and Platform Instruction**

It has already been intimated that instruction may be given either from the platform or in the class. In the former case, the information is given by one or more persons, according as it is in the form of an address, a drill, questions, an exercise, etc. The class instruction is given at close range to the pupils, who have had in advance assigned work which they are expected to prepare.

Evidently this latter method is to be preferred from

the educational standpoint, because it calls forth the mental activity of every member of the school, and each one profits by the amount of effort expended. The address or exercise from the platform may be interesting and profitable, but provides less mental stimulus for the school at large than a method requiring personal preparation on the part of every scholar.

### **The Simplest Method with which to Begin**

The simplest way to begin, however, is by giving the information from the desk. The superintendent, pastor, member of the missionary committee, or some other competent person, may tell a missionary incident or story, or may give a map drill, familiarizing the school with the location of its denominational as well as with world-wide missions. He may make use of curios, charts, pictures, etc., as facts presented to the eye as well as the ear make a far deeper impression. An occasional stereopticon lecture is also a valuable means of instruction, and might be given some evening during the week. A speaker from outside, to give a special missionary address, might be secured once in a while, but it is far better to develop the workers in the local school than to depend on persons from outside. There are special exercises in which one or more scholars may have part from the platform. "The Missionary Speaker," containing 250 selections suitable for readings and recitations and adapted for the various grades, is excellent for this purpose. Other books of similar nature may be secured from the denominational Boards. "Missionary Programs, No. 1," con-

taining six platform exercises for a group of scholars, deals with both home and foreign missions, and is heartily recommended. The subjects treated are, "Among the Tepees," "Daybreak in the Dark Continent," "Letters from a Christian Chinese," "In the Land of the Zenana," "Two Signs in Japan," "Great Words from Great Pioneer Missionaries."

Number 2 has six large pictures, 25 x 30 inches, for platform use, with accompanying descriptive material. There are three home topics, "Indians and the Typewriter," "Boys of the Street," "A Rag Picker's Home;" and three foreign, "The Dog That Preached a Missionary Sermon," Burma; "A Missionary at a Wayside Shrine," Japan; "A Chinese Student," China.

Both sets of programs are published by the Young People's Missionary Movement, and can be obtained from the denominational Boards.

While instruction from the platform is an excellent way to introduce missionary information to the Sunday-school, yet it should not continue to be the only means employed, but instruction in the classes should be given as well, so that on Missionary Sunday every member of the school will have made preparation and thus receive the benefit that can come only as a result of personal effort.

A combination of platform instruction with that given in the class is very desirable. The former supplements the latter admirably, particularly if in the closing exercises of the school on missionary Sunday emphasis is laid upon some special teaching brought out in the classes. The public exercises on that day

can all be made to minister to the missionary topic. This point is dealt with more fully in Chapter XV.

### Questions

1. What are the four general methods of missionary instruction?
2. Which is logically first? Why is this method necessary?
3. Which is the simplest one for a teacher to employ every Sunday?
4. Which method seems best adapted to the needs of your own school?
5. Which method do you consider the best, educationally, and why?
6. In what ways can missionary instruction be given from the platform?
7. Give at least three reasons why class instruction is preferable to that given from the platform?
8. What advantage is there in combining the two?
9. What is the simplest way to begin missionary instruction?

## VI

### Overcoming Difficulties

Although the need of some form of systematic missionary instruction in the Sunday-school may be admitted, there are, however, in the minds of some, what seem to them very practical difficulties. There are but two things to do with difficulties: face them, and master them.

#### **First Difficulty.—Lack of Time**

It is said that the Sunday-school session is already so full that it is next to impossible to crowd anything else into it, and that there is no time for missionary instruction. It will, of course, depend upon what form of instruction is chosen as to how the difficulty is to be met. If the plan of giving a missionary incident from the desk is used, five minutes can certainly be found each Sunday in any well-regulated school for this purpose. The opening or closing exercises can be shortened five minutes to make this possible. Sufficient time can readily be secured by omitting one hymn altogether, or by singing fewer stanzas of one or two of the hymns. If the incident plan is used in the classes, the instruction will be given during the regular lesson period.

If the instruction is to be given as supplemental work in the classes, then in case the school session



is one hour in length, ten minutes can be given to the opening exercises, ten minutes to the missionary lesson, thirty minutes for the Bible lesson and ten minutes for the closing exercises. If the session is one hour and a quarter in length, fifteen minutes can be devoted to the opening exercises, fifteen minutes to the missionary lesson or other supplemental work as it comes in the regular curriculum of the school, thirty minutes for the Bible lesson, and fifteen minutes to closing exercises. Some schools prefer a missionary program once a month, conducted in the time usually devoted to the regular opening and closing exercises. Still others have a missionary program once a quarter, devoting the whole session to it.

The question of lack of time is no insuperable objection to any school that really wishes to provide missionary instruction. The school that runs on schedule time can easily accomplish it. Other schools should adopt at once strict punctuality as to opening and closing and the conduct of the whole program; and it will at once become manifest how perfectly easy and possible it is to accomplish much more in the given time of the school session than was ever possible without system and punctuality.

**Second Difficulty.—The Bible Should be the Sole Text-Book of the Sunday-school, and Nothing Else Should be Introduced.**

While the Bible must always be the chief text-book of the Sunday-school, yet for the better grasping of its truths and for the illustration of its teachings we must

have in addition other text-books and manuals which will present its doctrines and principles, its history and geography, in systematic form. *Missionary study does not displace the Bible; it simply centers attention on one of its most important teachings*, and illustrates it with striking facts. Says Dr. Forbush in a recent article: "Missions are not a substitute for, but an extension of, the Bible. The Bible is chiefly a book of biography, and missions are an extension of Bible biography. They are the continuation of the book of Acts. 'I never knew the Bible until I knew Judson,' said one."

#### **Third Difficulty.—Lack of Material for Use**

The question that rises as a real difficulty with some concerns the proper material for use. This was indeed a difficulty some years ago, but no longer is this the case. At the present time there is an increasing amount of material for instruction in all grades, from the Primary. (See Appendix B.) Much of it is undenominational in character, and can be readily used in any school. Full suggestions regarding it are given in Chapter VIII. Inquiries should also be made of one's own denominational Mission Board.

#### **Fourth Difficulty.—Expense of Proper Equipment**

This seems a very practical difficulty in some schools. There are few churches who will not respond to a just appeal for financial help for the Sunday-school if it is made clear that the school has an educational ideal, and, in order to meet it, requires proper equipment.

Such an equipment is a greater necessity even than the sexton. Parents provide for the secular education of their children, and, as members of the church, should be willing to supply the necessary funds for the adequate equipment of the Sunday-school. In some churches the congregation knows very little about the actual work that is being conducted in the Sunday-school, and there is need for a closer intimacy. At least annually an accurate statement should be made to a congregational meeting as to just what the Sunday-school is doing, its courses of study, the effectiveness of its teaching force, its growth and influence in the community, and the amount of money required for its maintenance. When the congregation realizes that the school is being conducted along effective lines, employing approved educational methods, sufficient financial support will be recognized as a positive necessity. If a school supports itself without aid from the church, it is equally important that at least an annual statement should be made to the congregation of its aims and activities, and if additional money is needed for missionary equipment, the congregation should be given the opportunity to provide it. If this is impracticable, probably the school itself by an extra effort could meet any demands of the Missionary Committee; but the church should be first to realize its obligation in the matter. The expense need be very little to begin with. Information concerning equipment and a selected list of missionary books will be found in Appendices B and C.

**Fifth Difficulty.—Lack of Properly Qualified Teachers**

This difficulty is best met by providing a normal class for missionary instruction under properly qualified leadership. Persons who have had experience in mission study classes make good missionary teachers in the Sunday-school. A Philadelphia school has inaugurated the plan of gathering its teachers at the close of the Sunday-school session, once a month, for a thorough study of the missionary topics to be taught in the classes the following month. A New York school, where only a monthly teachers'-meeting was possible, had a preview of the succeeding month's missionary lessons given by one of the members of the Missionary Committee. In this particular school the method of missionary instruction was supplemental class work for ten consecutive Sundays.

If the missionary instruction is given in the class, it is of vital importance that the teachers should be qualified for their work, "for," as has been truly said, "whatever is to be taught the scholars must first be put in the teachers." One of the most important duties of the Missionary Committee, therefore, is to provide for the missionary training of the teachers. It will be found of inestimable advantage, in addition to preparation for the teaching of specific lessons, to provide general missionary literature for the teachers' use. An acquaintance with interesting missionary books will give a fund of information to any teacher that will be simply invaluable. For suggested books see Appendix C.

**Questions**

1. Are difficulties to master us or to be mastered?
2. What qualities of character are needed to master them? Mention at least three.
3. What seem to you the chief difficulties, if any, that need to be overcome regarding the development of missions in your Sunday-school?
4. What relation do modern missions bear to the book of Acts?
5. Why should the church support, wholly or in part, its own Sunday-school? Give three reasons.
6. What advantages are to be secured by bringing at least an annual report of the condition of the Sunday-school to the attention of the congregation?
7. What do you consider the best method of securing efficient teachers of missions in the Sunday-school?

## VII

### Securing the Superintendent's Co-operation

#### The Non-Missionary School

It has been well said that "every great reform was once the idea of an individual." Before there can be missionary interest in any Sunday-school some individual must see the need and attempt to meet it. One individual on fire for missions will sooner or later enkindle others. It may happen that there is altogether a non-missionary atmosphere in the school. There may never have been any systematic missionary instruction. The sole missionary information has been given by an occasional missionary or missionary speaker. Some spasmodic contributions may have been made with more or less regularity, but when they were sent off, all obligation to the missionary cause was dismissed from the mind. This is the situation the sole missionary enthusiast may happen to face in certain localities, and perhaps in addition an apathetic pastor, an indifferent and non-progressive superintendent, and—"like priest like people"—indifferent apathetic teachers.

#### The Non-Missionary Superintendent

The first thing to do is to secure the co-operation of the superintendent and his promotion of the missionary idea. If he is not particularly interested in missions, it may not be altogether his fault. He doubt-

less grew up in a Sunday-school where missionary instruction was unknown, and so he does not know anything about missions except what he has read in the book of Acts; and it has never occurred to him to relate the modern missionary movement to the work of apostolic days. His time is so occupied that he has given little attention to specific missionary instruction in the school. Perhaps he and the school have gotten in a rut. Now a rut is fatal to progress. Some one has defined it as a grave with both ends knocked out. It is the abiding place of that superintendent and school who are opposed to progress. Eventually the rut will form a grave and enclose both school and superintendent. Better, however, bury the superintendent than the school. But better still is it to arouse the superintendent so that he will be the active helper, if not the leader, of the missionary movement in the Sunday-school.

### **Some Suggestions**

But how to do it, is the question. "Advance on your knees," was Neesima's motto and a good one. Pray that the superintendent may be favorably inclined, and then seek an interview with him, laying before him the burden that is on your heart and conscience, that somehow, some way, the question of missions and the obligation of your school to the non-Christian world should be adequately met. Ask for suggestions from him, rather than make any of your own at first. Seek to draw him out rather than to impose upon him some preconceived plan of your own. Let him see that



the whole question is a burning one to you and not one to be lightly esteemed. If he points out difficulties, as he very likely will, be prepared to show how they can be overcome. If he does not warm up sufficiently in the first interview, secure from him the promise to join you in definite daily prayer for more light and wisdom from above, and make an appointment for another interview at an early date. Meanwhile, continue in prayer that God will put the burden of this question upon the superintendent's heart as well as upon your own. Be careful, too, to put in your superintendent's hands some literature that will give him light, exacting the promise that he will read it before your next interview. "Holding the Ropes," by Miss Brain, or "Missions in the Sunday-school," by Miss Hixson, are recommended. Lack of interest on the part of the superintendent and others is due more often to lack of knowledge than to any other cause. No one is interested in topics of which he is ignorant. The superintendent must therefore, be informed, and when he sees the actual need for something to be done, in most cases he will not assume the rôle of an obstructionist.

There are some superintendents who will be leaders in the missionary movement; others who will co-operate in the plans initiated by others; others who will have a sympathetic interest, but who cannot be relied on for any active co-operation; and still a few others who will actually oppose any effort along missionary lines. If the suggestions above offered do not in due time lead to the securing of the co-oper-

ation of the last-named class, then prayer should be offered that God would bring to the superintendency of the school a man after his own heart. The obstructionist committed in prayer to God will either be reconstructed or removed.

#### Questions

1. How is any needed reform secured?
2. What qualities are essential in a person who wishes to secure the co-operation of another in any project?
3. How would you proceed, in the wisest way, to secure the introduction of mission study into a school having no missionary instruction? Outline a plan with a specific school in mind.

## VIII

### Education—Courses of Instruction

Having considered the various methods of instruction that may be employed, our next inquiry is regarding the material to be used. In every Sunday-school there are pupils of all ages, from the primary department to the adult. While missions should be taught to all, both the subject matter and the manner of its presentation will radically differ according to the grade.

“Our aim,” says Dr. T. H. P. Sailer, “should be to develop missionary attitudes and habits. It is certainly not merely to impart general missionary information. That is only a means to the end, and often a very inadequate means. By attitudes I mean the frame of mind, the disposition we come to have toward certain things. These attitudes rest on impulses, either instinctive or acquired. Habits are formed by the expression of these attitudes in action.” He also points out the need of knowing the controlling impulses in each grade in order to utilize them in the formation of right habits. He then continues, “We should remember on the one hand that habits not resting on impulses will have no vitality; on the other hand, that impulses not crystallized into habits are simply wasted. *Teaching should concern itself mainly with securing attitudes rather than imparting information.* This does not

mean that we should always lead up to a moral or application. Attitudes are often more effective because subtly suggested. The best missionary exercise is that in which formal application is unnecessary."

Without going into detail, it is essential that we know something of the natural *characteristics* and *interests* of the different stages of growth, or nascent periods as they are called, in order to provide the proper missionary material.

#### GRADED MATERIAL AND ITS USE.

##### **The Cradle Roll**

From the cradle to the grave the missionary atmosphere should be breathed and the missionary spirit has its place. As the Sunday-school claims the very youngest children of the household, placing their names upon the Cradle Roll and thus identifying them with the school from their earliest infancy, so the Missionary Committee should see to it that their names are enrolled as Little Light-Bearers. Cards for enrolment can be procured from the Women's Boards of Missions of the Baptist, Methodist, and Presbyterian Churches, at their respective headquarters.

Of course no missionary instruction can be attempted with such little ones, but enrolment as Little Light-Bearers will start them on their career of missionary interest and education, and the parents will become interested and will be glad to have a mite-box in which they will put from time to time missionary

offerings in behalf of their child. It is a good plan, when the school has any special missionary program, such as at Easter, Christmas, or at other set times during the year, for the Missionary Committee to send a personal note to the parents of each Little Light-Bearer, advising them of the special occasion, and calling attention to the fact that their child is enrolled as a Little Light-Bearer and on the Cradle Roll, and thus, being a member of the school, a special invitation is sent for him or her to be present with the parents on the particular missionary occasion. An envelope should be enclosed and statement made that all the members of the school, including the Light-Bearers, are invited to bring or send a special thank-offering to help send the gospel light to little children across the sea who have never heard of Jesus Christ. This was tried with great success in a city school one Easter, nearly all the parents of children on the Cradle Roll responding by note and by an offering of from \$1 to \$5 each.

A suggested letter for parents is herewith given. It should be signed by the Chairman of the Missionary Committee or Missionary Superintendent, and by the Superintendent of the Cradle Roll:—

Dear Mrs. \_\_\_\_\_

Next Sunday being Easter Day, we are to observe it in the Sunday-school of our church very joyously. The exercises will be largely of a missionary character. It is hoped that every member of the school may be present. We wish to extend a special invitation to — (here insert the child's name) whose name is on the Cradle Roll of the school, and who is also a

Missionary Light-Bearer, to come, as a part of the exercises will be especially adapted to very little folks. We also include in the invitation yourself and Mr. —— (here naming the husband). An envelope is enclosed for a thank-offering to be devoted to the giving of the gospel to those in the far-off lands who have never heard of Christ. The offering may be brought next Sunday or sent to the treasurer of the school, Mr. ——, —— Street.

Very cordially yours,

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### **Beginners' Department—Ages 4 to 6 Years**

*Characteristics.*—The chief characteristics of this period of childhood are selfishness, activity, imitation, imagination, and curiosity. "This selfishness," says George W. Pease, "manifests itself in many ways; in anger, when his wishes are interfered with by others; in envy, when he wishes things which he sees others possess; in jealousy, when he desires for himself the attentions paid to others. But to counterbalance somewhat this selfishness we find in the child the germs of altruism. Selfishness tends to isolation, but children are naturally sociable and do not like to be alone. Selfishness is thus somewhat checked by the desire for companionship. Generosity and the desire to please are natural impulses of most children, and both of these tend to counteract to a limited extent the effect of selfishness. While we cannot expect to make unselfishness a dominant characteristic in very young children, still our course of instruction should be planned so as to provide for a natural development of whatever germs of altruism may be present."

A second characteristic of this period is activity.

How often do we hear the expression, "That child is never still." If he were, except when asleep, he would be abnormal. The natural state for a healthy child is activity.

Another characteristic is imitation, chiefly of adults, but also of other children and of animals. The teacher's example is powerful at this period, for the child imitates him, and even before the age of four it has acquired habits of reverence, respect, politeness, or their opposites, largely through imitation. At this early age the habit is purely physical and possesses no moral character.

Again, the period of early childhood is characterized by vivid imagination. The child builds air-castles and lives largely in the land of "make-believe." The fact that children are so imaginative is a great aid to the teacher. With older ones, word pictures can easily be drawn, and imagination will fill in the details. With younger ones, a picture or an object is an added help. A few lines on the blackboard will represent a shepherd and his flock of sheep. It is quite unnecessary to make a completed picture; the mere lines are sufficient and imagination does the rest. "This strange power," says Miss Marianna Brown, "we must appreciate, feed and train, if we wish our children in after life to believe in the unseen, and to live above the dead level of materialism."

We should also mention curiosity. A child is a veritable interrogation point. He has questions about everything, which is but natural, for it is his chief means of gaining knowledge. He lives in a world of



wonder, he is surrounded by things he does not understand. Therefore his first question is, "What?" and his next "Why?" and "How?" He wants to know what things are, their origin, and their use and value.

*Interests.*—Now what are the natural interests of this period of early childhood? Very briefly, an opportunity for activity, manifesting itself largely in imitative play, and a desire for the satisfaction of curiosity. He is fond of the folklore and fairy story. Objects and pictures make a strong appeal.

*Material for Instruction.*—In our instruction, then, we must be governed by the characteristics and natural interests of the children to be taught. In the regular International Course of Beginners' Lessons in the Sunday-school there is a treatment of the missionary idea under the themes, "Giving," "Kindness," "Helpfulness." These topics can, of course, be illustrated by such missionary material as seems wise to the teacher; by the telling of stories, and by the use of pictures and objects.

It is the *spirit* of helpfulness and of sympathy that must be developed at this age, and close at hand in line with the child's experience, rather than an attempt to teach very much about the actual needs in heathen lands. But it is important that the feelings should be educated properly at this early age, and started along right lines, if the true missionary spirit is to develop easily and naturally later.

The teacher of the Beginners' Department in the Fifth Avenue Presbyterian Sunday-school, New York City, has had remarkable success in teaching missions.

She says, "I do believe in missions in the Beginners' Department, and I say that after having taught them three years. My little people earn their 'special' offering, and take a real and intelligent interest in every Sabbath giving service. It never seems to grow old with them, and I know that I have every child with me when we pray for the children in the Far West whom Mr. Lewis is teaching, and for the children far over the 'Blue Sea.'" (Mr. Lewis is a missionary in Minnesota, to whose support this school has long contributed.)

#### **Primary Department—Ages 6 to 8 Years**

In the Primary Department there is an opportunity for further development of the spirit of sympathy and helpfulness commenced with the Beginners. The educational aim of this period is the culture of the instinct feelings.

*Characteristics.*—The child in this period of life has many of the same characteristics he possessed in the earlier period. Activity, imitation, imagination and curiosity are still strong. The social instinct now becomes more marked and tends to counteract the selfishness before prominent. The child no longer wants to play by himself, but with other children. Unless imagination is properly controlled, the growth of fear due to it increases greatly. Teasing and bullying are also common characteristics. It is the memory age.

*Interests.*—Curiosity still being a characteristic, the child of this period is interested in the origin, causes and reasons of things. Along the literary line, the

fairy and folklore stories still appeal; also animal stories and the stories true to life in which the human element is prominent. Pictures and objects also appeal as in the earlier period.

During the primary age children have little idea of space or time relations; hence there should be no emphasis on the geographical or historical elements of missionary study. "The reasoning powers are not sufficiently developed to be appealed to to any great extent. The teaching must be largely suggestive and by analogies." Interesting incidents or events brightly told in story form, illustrated by pictures and objects, are the needs. The aim should be to teach the boys and girls to view the world as an enlarged family, and that not alone at home, but throughout the wide, wide world, they have brothers and sisters in whose welfare they should be concerned.

*Material for Instruction.*—The instruction should be chiefly by stories, pictures, and objects. Abundant material is available.

For stories a book that is simply fascinating is "The Great Big World; or, A Missionary Walk in the Zoo," published by The Church Missionary Society of London. It can be obtained from the Foreign Missions Library, 156 Fifth Avenue, New York, for 70 cents, postpaid. In imagination the girls and boys are taken to the Zoo and there they see all the wonderful animals. A trip is then taken to the lands from which these animals came—India, Africa, Greenland, etc.—and with eyes and ears wide open the children note many marvelous things, among them the

need there is for missionary effort in the various lands. So skilfully is the missionary touch brought in that one becomes interested in missions without knowing it. Just enough is told in the very brief chapters to whet the appetite for more. Here are the striking titles of some of them. "On the Camel's Back," "A Visit to the Crocodiles," "In the Lion's Den," "A Peep at the Snakes," "In Monkeyland," etc. The substance of any of the stories can be told by the teacher in from three to five minutes. Another interesting book dealing wholly with one country, is "Children in Blue, and What They Do," describing life in China. It is a connected story and a chapter can be told in story form each Sunday. This book can also be obtained from the Foreign Missions Library for 56 cents, postpaid. Miss Jane Andrews' book, "Seven Little Sisters Who Live on the Round Ball That Floats in the Air," and its sequel, "Each and All," while not distinctly missionary in character, yet describe child-life admirably in foreign lands, and thus arouse an interest in the children who live across the seas. The books are published by Ginn & Co., New York, for 50 cents each. "The Little Cousin Series" is also good, describing life and customs of children in lands afar. They are published by L. P. Page & Co., of Boston, at 60 cents each. Other books are being constantly issued and the Primary teacher should keep in touch with her denominational Mission Board in order to learn of the most recent literature.

Pictures can also now be obtained in great numbers, and illustrated postcards, beautifully colored, depict-

ing scenes in the home and foreign fields. The Orient Picture Company, Ford Building, Boston, and the Young People's Missionary Movement, of New York, publish a splendid selection of pictures on all mission fields.

For object-lessons the curio boxes on Japan and Africa, with accompanying booklets, giving material for ten or a dozen lessons, are simply invaluable. Each set contains two dolls, a native house, and articles which illustrate the home, social, and religious life in the respective countries. These can be obtained from the denominational Boards at \$1.50 each.

A sand-tray is also of great value to the Primary Department, and even for Juniors. By means of it scenes and conditions in non-Christian lands may be made graphic and realistic. An ordinary box,  $2\frac{1}{2} \times 4$  or 5 feet, with sides about 6 inches high, will suffice, but it will be better to get a common kitchen table, cut off the legs and turn it upside down. The bottom should be painted blue, or a piece of glass be inserted to represent water, and common sand or paper pulp may be used for the modeling.

*For Home Use.*—In addition to the stories, pictures and objects used in the class, there is some excellent material for home use. "The Missionary Painting Book," 36 cents, postpaid (Foreign Missions Library, 156 Fifth Avenue, New York), affords the child an opportunity to get considerable missionary information by coloring with crayons or water-colors, pictures of life in home and foreign mission fields. It is a splendid

book to use on Sunday afternoons. There is also an excellent game for painting and cutting out, entitled "An Indian Village," 56 cents, postpaid. It shows the life and customs of an inland village in India.

**Junior Department—Ages 9 to 12 Years.**

*Characteristics.*—During the Junior period, physical development is slow. "The brain at the beginning of the period has attained nearly its full mature weight." It is the time of the growth of the associative fibers. As in the earlier period, the child has not yet learned the power of continued concentration, but he is beginning to use his reasoning powers. "Towards the close of the period the critical spirit is developing, leading to questionings for fuller information and a demand for proofs of statements made." Conscience is now becoming more active and exercises greater control over the life.

The child is influenced greatly at this period by examples, especially of other girls and boys, and much care should be exercised as to his companions. "The altruistic impulses become somewhat stronger in all normal children, these tending to weaken the spirit of selfishness so manifest in early life." "The respect for law in its general form, not simply as embodied in personal commands, increases somewhat during these years." Christ's authority in the life should now be emphasized, and stress should be laid upon the necessity of implicit obedience to the great commission to give the gospel to every creature.

This is distinctly the memory period. It is also the

habit-forming period, and the teacher should therefore seize the opportunity to inculcate the habits of prayer for, and proportionate giving to, missions.

*Interests.*—"The interest in the casual idea increases" chiefly in the lines of science and history. Girls and boys want to know about the various wonders which they observe in nature. It is the time when they are interested in games, manual work and in making "collections" of various things, such as stamps, coins, eggs, etc. The fairy and folklore story now give way to an interest in history, chiefly in biography. The hero must be true to life and not an imaginative one, and the story must be full of action.

*Material for Instruction.*—During this period the history and geography of missions should be taught, and the customs and manners in non-Christian lands be described. Constant use should be made of maps, charts, diagrams, pictures and curios. The biographies of great missionaries will be read with eager interest, provided they are well written and present men of heroic action. The interest will lie rather in their accomplishments than in their characters. Deeds performed are what appeal to the Junior age. This is the period, too, when some of the "cruder conceptions of the preceding years may be corrected, and when the government of God in love through law may be more clearly pointed out."

*Individual Lesson Preparation.*—Juniors are quite old enough to make some preparation themselves of the material given them, and should be expected to do so. Many of them like to give missionary recitations,





or to take part in some special missionary program. If the instruction is given in the class, rather than from the platform, a printed lesson in leaflet or booklet form can be prepared at home. Such a lesson forms the basis for class questioning and discussion just as does the Bible lesson.

"The Missionary Speaker" and other books of like character, already mentioned in chapter V, page 26, give suitable material for recitations and platform work for the scholars. For class work and home preparation there are leaflets or text-books issued by a number of the denominational Boards, notably the Baptist, Episcopalian, Methodist, Presbyterian and United Presbyterian, and by The Sunday School Times Company, Philadelphia. Inquiries should be made at their respective headquarters.

*Scrap-books and Manual Work.*—It will be of great value to have each scholar make a missionary scrap-book in which he may put pictures and small outline maps illustrating missionary lessons. He may also note down special points which the teacher suggests. Instead of individual scrap-books there may be a class scrap-book, each member of the class being responsible in turn for writing up a missionary lesson and putting in the illustrations. The individual book, however, is preferable, and as an incentive to faithful work on the part of the scholars the teacher should also make one. At the close of the school year there may be an exhibition of these books. No scholar can prepare such a scrap-book without gaining a great deal of missionary information and profit. Other manual work should

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be encouraged, such as the construction of native houses, sedan chairs, ancestral tablets, totem poles, which may be made by boys fond of carpentry work from descriptions furnished them or from pictures. For suggestions teachers should secure the Rev. M. S. Littlefield's book, "Hand-work in the Sunday-school," published by the Sunday School Times Company.

The sand-tray, already referred to as part of the equipment for the Primary Department, may be profitably used with the Juniors. The geographical setting of the missionary lessons can by means of it be graphically taught.

*Stereoscope.*—The stereoscope and stereograph pictures will also be found of great value. The former costs 75 cents, and the latter, in sets, 75 cents each. One set on China has just been published by the Young People's Missionary Movement, and others are in preparation. Orders may be sent to the denominational Boards.

#### **Intermediate Department—Ages 13 to 16 Years**

*Characteristics.*—This is the beginning of the adolescent age, and one of the most critical periods of life. Boyhood and girlhood are left behind as the threshold of manhood and womanhood is approached. It is a period of rapid physical growth, and consequently is often characterized by awkwardness, shyness, and more or less reserve. "It is the time," says Pease, "of a physiological new birth out of childhood into manhood and womanhood, and of a psychological

birth from egotism and isolation to altruism and society." To be regarded as children is greatly disliked, and there is a strong desire to be thought manly and womanly. This leads to the forming of ideals and of efforts to become like them.

*Interests.*—"The predominant literary interest is in legendary heroes, pioneers, and heroes in history." "There are strong impulses to do great things." It is the period of hero worship. The "gang spirit" now becomes manifest, and there is loyalty to the club, team or organization. The preference is for team rather than for individual games.

*Material for Instruction.*—The material for instruction should be largely biographical, laying emphasis upon the idea of service to others. This will make a strong appeal to adolescence. A splendid biography of Alexander Mackay, entitled "Uganda's White Man of Work," has been prepared to meet the special needs of the Intermediate grade. It can be obtained from the denominational Boards, 35 cents in paper, 50 cents in cloth. "Missionary Studies for the Sunday-school" (single copies 20 cents, postpaid), largely biographical, and dealing with great heroes in both home and foreign missions, can be obtained from The Sunday School Times Company, 1031 Walnut Street, Philadelphia. There are three series, and they are catalogued in Appendix B.

### **Impersonations**

Impersonations of graphic scenes in the lives of missionaries have been used with excellent results in the

Intermediate grade. For example, in "Uganda's White Man of Work," the interview between Mutesa and Stanley, the explorer, affords a splendid opportunity for two boys to impersonate these characters, and to hold such a conversation as they imagine the men themselves held in their first interview. Of course, sufficient material is given in the book of the actual interview to make it unnecessary for the boys to make the scene wholly imaginary. To attempt, however, to reproduce this scene from Central Africa makes it vivid and realistic to all and has a distinct educational value.

There are other scenes in "Uganda's White Man of Work," in "The Life of John G. Paton," and in many other missionary books which lend themselves to this treatment. Such impersonations require no costuming or other dramatic elements in order to make them effective. They may even be used successfully in an individual class, if not desirable from the platform before the whole school. An attractive entertainment could be given on some week-night, when scenes from some missionary book, as above mentioned, could be arranged as a series of very interesting tableaux or impersonations.

The First Baptist Church of Batavia, N. Y., planned a most profitable "Missionary Evening," using impersonations to excellent advantage. The program follows:

1. Songs by a chorus of twenty girls, dressed in Chinese costumes.
2. "What it means to be a Chinese girl and woman,"

by a young woman in Chinese costume, using as a basis "Women of the Middle Kingdom."

3. "China's Only Hope," a brief address by a young man dressed as a Chinese student. He used the book "China's Only Hope," but of course gave a Christian solution.

4. "The Sorrow of the Famine," in which a young married man comes upon the platform with his wife and baby and cooking and eating utensils in a wheelbarrow; he puts down his burden in the center of the platform, turns to the audience and tells them how he left his home and went to one of the cities where relief was being given, and how he has been sent home again because of the menace of the starving multitude clamoring for food, and how there is nothing before him and his family but sure starvation; he then takes up his wheelbarrow and goes off the platform.

5. Exercise, "A Chinese Conversation," in costume.

6. Recitation, a story based on the death of a Chinese woman.

7. Tableaux, by girls in costume, portraying scenes in life. Colored lights were used.

8. Phonograph records of Chinese music—a solo and a band piece.

9. Stereopticon slides of the new lecture on China of the Missionary Union, not reading the complete lecture, but running the slides through quite rapidly and giving a word of explanation with reference to each picture. A young man dressed in costume explains the pictures, telling the audience that he wishes to show them some of the scenes from his country.

10. All of the audience was then invited to the church parlors to partake of Chinese tea, served by Chinese maidens.

There were attractively printed tickets and programs with hand-made Chinese characters upon them, and every one taking part in the entertainment was in Chinese costume and the decorations were Chinese in character. The aim was not only to furnish a

pleasant evening, but to give a vivid picture of China and her needs.

**Senior Department—Ages 17 to 20 Years**

*Characteristics.*—Says George W. Pease: "Most of the characteristics of the youth or early adolescent period continue to manifest themselves in this later period, although some of them lose their strength, while others continue their development. Owing to the rapid and strong development of the reasoning powers, there results a strengthening of the spirit of independence and a lessening of the direct influence of the teacher and companions through suggestion. The teacher at this time must depend more upon guiding the young man by an appeal to his reason than by an appeal to his affections or by an authoritative presentation of truth which is to be accepted without question.

"The advance from selfishness to unselfishness is steady and strong, and during these years the altruistic emotions are likely to become dominant. Under normal conditions, the young man will realize the importance of identifying himself with the larger social life of which he forms a part, and will expend himself freely in the service of others.

"Naturally the imitative tendency is very much weakened. The individual now sets up his own standard of life and conduct, and although open to advice and suggestion, and to the presentation of the elements of an ethically perfect life, he will only accept and act upon such presentations as appeal to his own reason."

It is a time of great physical and mental activity, when the reasoning powers come into full play. Life takes on a more serious aspect, and there is a desire to solve its problems. The creative imagination and logical memory now become strong.

*Interests.*—"The interests at this period are wide and varied, including the physical, intellectual, and moral fields." "Athletic, scientific, literary or aesthetic interests, or plenty of hard work, are a necessity to keep the mental life pure, healthy and growing."

*Material for Instruction.*—A study of social, moral, and religious conditions in non-Christian lands will strongly appeal to young people of this period. The text-books already issued by the Young People's Missionary Movement on Africa, China, India, Japan and the Moslem world are invaluable for this purpose, and others are in preparation. They are issued in paper at 35 cents each; in cloth, 50 cents. Titles will be found in Appendix C. There are also other volumes, dealing with home missions, that are equally valuable. "Home Mission Heroes," "Aliens or Americans," "The Challenge of the City" and "The Frontier" are now available.

For a thorough study of these books the substitutional method for a period of eight consecutive weeks is considered by many as satisfactory, or they might be studied at some hour other than the Sunday-school session. If something briefer is desired, the Senior grade of "The Missionary Studies for the Sunday-school," published by The Sunday School Times Company, of Philadelphia, is



recommended. These books may be used as supplemental in the classes for ten-or fifteen minutes.

### **Adult and Home Departments**

In these departments the same line of work may be carried on as has been suggested for the Senior Department. Especially in the Home Department may missionary books and literature be circulated with good effect. For a list of suitable books see Appendix C.

### **Questions**

1. What advantage is there in Cradle Roll enrolment, both from the standpoint of the child and of the parents?
  2. Mention the chief characteristics and interests of the Beginners and the missionary material adapted for their instruction.
  3. Mention the chief characteristics and interests of the Primary Department child.
  4. What missionary material would you use in the Primary Department?
  5. How does the Junior period differ from the Beginners' and Primary?
  6. What manual work can be done by Juniors?
  7. What are the characteristics and interests of the Intermediate period?
  8. In what way can missionary instruction be best given to Intermediates?
  9. In what ways does the Senior period differ strongly from those that precede?
  10. What courses of missionary study would you suggest for adults?
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The following plan of Graded Missionary Instruction was prepared for use in Episcopalian Sunday-

schools by the Rev. Everett P. Smith, Educational Secretary of the Domestic and Foreign Missionary Society of the P. E. Church. While strictly denominational it is very suggestive to all. The hymn numbers refer to the P. E. Hymnal.

# A PLAN OF GRADED MISSIONARY INSTRUCTION

BASED ON MATERIAL AVAILABLE IN SEPTEMBER, 1907

Prepared by the Rev. EVERETT P. SMITH, Educational Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church

GRADE, AGE, AND POINT OF CONTACT	TEACHER'S AIM	CURRICULUM, MATERIAL, AND BOOKS	MEMORY WORK
PRIMARY AGE 6-9 Home Life	To lead the child into unselfish activity for other children, and to show the love of God, the Father, for all his children.	BIBLE MISSIONARY STORIES. <i>The Shepherds, the Wise Men, the Lost Sheep, the Good Samaritan.</i> etc. MISSIONARY OBJECT LESSON SETS, Japan, with Teacher's Helps. Africa, with the same. Each \$1.50. MODERN MISSIONARY STORIES. "Child Life in Mission Lands." Diffendorfer. Paper, 35c.; Cloth, 50c. "Seven Little Sisters." Andrews. 50c. "Each and All." Andrews. 50c. Japan Picture Cards. Set of 12, 20c.	1 John 4 : 8 b. 1 John 4 : 11. Mark 10 : 13-16. The Lord's Prayer, with explanation of its missionary elements. Hythn 562, esp. verse 5.
JUNIOR GRAMMAR AGE 9-12 Information	To form right habits of thinking, feeling, and doing for Missions. (This includes memory of leading stories, facts, and plans of Missions, to develop a wish to know more. Also plans of giving, praying, and working for Missions.)	BIBLE MISSIONARY STORIES. <i>Jonah</i> (the man who did not believe in missions); <i>the Watchman</i> , Ezekiel 33:1-9; <i>Peter and Cornelius</i> ; <i>Foreign Missionaries</i> sent out and coming back to tell their story, Acts 13:1-4; 14:21-27. MISSIONARY TEXT-BOOKS. "The Missionary Chain." C. M. P. C. 15c. "The Overcoming of the Dragon." Sturgis. "Japan for Juniors," Churchman's Edition. 25c. "Africa for Juniors." Churchman's Edition. 25c. MODERN MISSIONARY STORIES. <i>Young Christian Soldier.</i> Weekly, 80c.; monthly 10c. "Experiences of a Junior in Missionary Lands." Comegys. 50c.	John 3 : 16. John 10 : 14-16. Matt. 28 : 16-20. Hymns 516, 540.

<p>SENIOR GRAMMAR AGE</p> <p>12-15</p> <p>Hero Worship and Chivalry</p>	<p>To present Christ as the Ideal Mis- sionary Hero, and Missionary Heroes as His Followers,</p>	<p>BIBLE MISSIONARY STORIES. <i>Christ.</i> John 1:1-14; Phil. 2:5-11. Comment on these to show Christ's Love and Courage. Give other passages to emphasize His Wisdom, Patience, etc. Get pupils' help in suggestion and selection. <i>The Seventy as Home Missionaries, Paul as a Foreign Missionary.</i> MISSIONARY TEXT-BOOKS. <i>The Kingdom Growing."</i> Bradner. 25c. Helps, 10c. <i>"Uganda's White Man of Work,"</i> Fahs, Paper, 35c.; Cloth, 50c. MODERN MISSIONARY STORIES. <i>"Romance of Missionary Heroism,"</i> Lambert, \$1.50. <i>"Off the Rocks,"</i> Grenfell. \$1.00 Stories of Patteson, Livingstone, Gordon, Chalmers, Dutton, Each 50c.</p>	<p>2 Cor. 8 : 9. 2 Cor. 11 : 23-31. Acts 26 : 12-23. Hymns 507, 508, 509, 319, 584, 580, 261.</p>
<p>HIGH SCHOOL AGE</p> <p>15-18</p> <p>Spiritual Heroism. Life Work.</p>	<p>To cultivate Chris- tian altruism and to show that "the Brotherhood of Man" means Mis- sions.</p>	<p>DOMESTIC TEXT-BOOKS. <i>"The Anglican Communion in the Pacific,"</i> 25c. Used with "Christus Redemptor," Paper, 35c. Cloth, 50c. Helps, 10c. <i>"Outline Program for Meetings,"</i> Free. <i>"Some Strategic Points in the Home Field,"</i> C. M. P. C. 25c. <i>"Supplemental Leaflets,"</i> 50c. <i>"Helps for Leaders,"</i> Free. FOREIGN TEXT-BOOKS. <i>"Sunrise in the Sunrise Kingdom,"</i> DeForest, Paper, 35c. Cloth, 50c. Helps, 10c. <i>"The Uplift of China,"</i> Smith, Paper, 35c. Cloth, 50c. Helps, 10c. <i>"The American Episcopal Church in China,"</i> Richmond, Paper, 50c. Cloth, 75c.</p>	<p>John 10 : 14-16. Romans 10 : 12-15. Matt, 10 : 37-39. Matt, 25 : 31-40. Famous Sayings of Famous Mis- sionaries.</p>
<p>POST-GRADU- ATE AGE</p> <p>18-25</p> <p>Principles and Ideals,</p>	<p>To form and fix a Christian Philoso- phy of Missions.</p>	<p><i>Text-books noted in High School Grade</i> can be used here. Other books published in 1908-9. See also Missionary Book Lists of the N. Y. S. S. Com-mission and the Dom. and For. Missionary Society.</p>	<p>Optional.</p>

# A PLAN OF GRADED MISSIONARY INSTRUCTION (continued)

GRADE, AGE AND POINT OF CONTACT	METHOD	SELF-ACTIVITY
<p>PRIMARY AGE</p> <p>6-9</p> <p>Home Life.</p>	<p>Story and concrete Illustration, emphasizing the Moral and Religious Aspects of Missions, rather than the Historical.</p> <p>Blackboard Talks, Object Lessons, Pictures. Mode of Contact is by Suggestion.</p>	<p>Active Membership in Junior Auxiliary, which unites Prayer and Gifts. See <i>Junior Pamphlet</i>, No. 2.</p> <p>Children's Missionary Hymns.</p> <p>Missionary Games. Helping Father and Mother. Kindnesses to others.</p>
<p>JUNIOR GRAMMAR AGE</p> <p>9-12</p> <p>Information</p>	<p>Place Emphasis on our Duty in connection with Missions, and its practical Application to everyday life. Work against Class and Race Prejudice. (City and Home Missions give a chance to make this personal.)</p> <p>A story, told by teacher, can be retold by pupils later to the teacher. Note books can be used by older pupils. Mode of Contact is by information and facts.</p>	<p>Membership in Junior Auxiliary.</p> <p>Missionary Boxes for gifts of Earned Money.</p> <p>Missionary Prayers along the line of their Knowledge and Gifts. Collecting Missionary Stories and Pictures for scrap books. See Board Leaflet 3014. Also Curios from Mission Fields. Reading Missionary Books. See <i>Junior Pamphlets</i>, 1, 2, and 3.</p>

<p>SENIOR GRAMMAR AGE 12-15</p> <p>Hero-Worship and Chivalry</p>	<p>Emphasis of the Teaching is laid on the Development of Character. Give pupils larger share in the control of the lesson. Include more written work. Mode of Control is by Example.</p>	<p>Membership for girls in Junior Auxiliary, for Boys in Brotherhood of St. Paul, etc. Plan 1. Mission Study Classes. 2. Missionary meetings with Programs carried out by members,—Papers, Debates, Recitations, Dialogs, Impersonations, etc. Missionary Puzzles. Some meetings open to Visitors. Circulation of Missionary Literature among others. Making Missionary Wall Maps for General Use. Earning Money for Missions as by canvassing for subscribers to "The Spirit of Missions." Prayer in Private and Public for such Missionaries, Places and Work known to them. Endeavor to emulate them in personal living and doing. Reading Missionary books.</p>
<p>HIGH SCHOOL AGE 15-18</p> <p>Spiritual Heroism. Life Work.</p>	<p><i>Mission Study Classes.</i> See "Mission Study Manual." Chm's Ed. 10c. Also Publications of Bd. of Missions, 3004, 3005, 3009, 3020, etc. <i>Program Missionary Meetings.</i> See Bd. of Missions. Pub. 3005. Sample Programs sent free by Ed. Sec'y of the Board, 281 Fourth Ave., New York City. The Mode of Contact is by Direct Appeal, and during this period the "call" from all types of Mission Fields for life service can be wisely presented.</p>	<p>As in previous Grade. Including Membership in a Missionary Society, in Mission Study Class, or in both. Also learning by experience, under proper supervision, to be personally helpful to the sick, the poor and the neglected. Systematic and Proportionate Giving. Reading Missionary Books. Prayers for more Volunteers for the Mission Field. "Noonday Prayers for Missions." See <i>Junior Pamphlet</i>, 2.</p>
<p>POST-GRADU- ATE AGE 18-25</p> <p>Principles and Ideals.</p>	<p>Classes and Program Meetings as above. Greater Emphasis on the Underlying Principles of Missions. Greater opportunity for expression and discussion of opinion and greater stress on the Claims of the Mission Fields.</p>	<p>As above, with more extensive Individual Reading of Missionary Books.</p>

## IX

### Developing Missionary Intercessors

#### How Missions Help the Prayer Life

It has been said that "if a few men of our generation will enter the holy place of prayer and become henceforth men whose hearts God has touched with the prayer passion, the history of his church will be changed." It is just such men and women of prayer that the Sunday-school should educate and develop. The teaching of missions will help to accomplish this. Historically, one will learn of remarkable answers to prayer, of God's concern for his world; and the present conditions in non-Christian lands will reveal the necessity of earnest definite petitions. No one can read of Dr. Chamberlain's remarkable deliverance at the River Godavery, and of Livingstone's experiences while crossing Africa, of the erection of Dr. Mackenzie's hospital at Tien Tsin through the favor of Li Hung Chang, of the wonderful outpouring of the Spirit at the Lone Star Mission in India, and of Pandita Ramabai's life, without realizing in a new sense the power and effectiveness of prayer. Such remarkable answers show that prayer is *vital*, and such it should be in every scholar's life. They should be warned against the mere mechanical "saying of prayers," and should learn to talk with God. The Buddhist sets his prayer-wheel revolving in the wind, and with every



turn of the wheel he thinks he secures merit for himself. Just as valueless are the vain repetitions so often offered in Christian lands. If our teaching of missions does not produce a more intelligent and spiritual prayer life in the pupils, then we have signally failed in a most important particular.

### **Prayer Should be Vital**

The one essential is that prayer for missions be *vital*. If it is, then it will be intelligent, definite, daily. The first requisite for praying definitely about any object is to be informed about it. Mission study gives this necessary information, so that one becomes acquainted with conditions in various parts of the world, both at home and abroad. Intelligent prayer is also definite prayer. Instead of asking for blessings in general, which is indefinite, a knowledge of a particular need leads to a definite petition. If word comes that the missionaries in a certain station are in some peculiar danger because of the attitude of enemies, or if in another locality there is a discouraging situation because of prejudice and indifference, or if reports from another field indicate rapid growth and expansion, each of these differing conditions calls for very definite and differing prayer.

### **Prayer Cycles**

Prayer for missions should also be offered *daily*. To promote this on the part of all the scholars should be the aim of every school. This can be secured by presenting objects in the form of a Prayer Cycle. The Presbyterian Board of Foreign Missions publishes a

Cycle for the year, a different missionary being suggested for each day, so that in the course of the year every missionary under appointment by the Board, his location in the field, the kind of work he is doing, and how long he has been on the field, are all indicated. A leaflet announcing the Prayer Cycle reads: "Cut off from the prayers of the church, the missionaries feel as would the diver whose air tube was disconnected, for prayer is indeed the missionary's vital breath, his native air. But how can we pray for them if we do not know who they are, where they are, and what they are doing? The wilfully unintelligent prayer can be neither fervent nor effectual. By simply following the Year Book day by day, we can come in touch for a few moments with the special work of each one; whether teaching, or translating, or preaching, or healing the sick."

The Presbyterian Home Board publishes a somewhat similar Cycle for the home field. The Baptist church also publishes a Prayer Cycle, quarterly, throughout the year, and other denominations have similar publications. All of these, however, are prepared for adults rather than for children. Hence, a special Prayer Cycle for use in Sunday-schools has been issued by the Presbyterian Boards of Home and Foreign Missions, as follows:—

## A PRAYER CYCLE

### FOR THE USE OF SUNDAY-SCHOOL PUPILS

SUNDAY. Pray for the success of all Christian work in your own town. Give thanks for mercies, and ask for a glad

heart that shall commend to all with whom you come in contact, the religion you profess.

MONDAY. Pray for our country—a Christian nation. Ask that all Christians may help to make and keep it so, in deed as well as in name.

TUESDAY. Pray for our country—the Homeland. Give thanks for your own home and ask that God will bless all efforts put forth to build up Christian homes throughout our land, among the “exceptional peoples”—the Indians, Alaskans, Mormons, Mexicans, Mountaineers—the Freedmen and the strangers who enter our gates.

WEDNESDAY. Pray for our country—for Christian education. Give thanks for your own opportunities and ask that in our Mission schools and in public schools the spirit of Christ may be taught.

THURSDAY. Pray for our Mission schools in foreign lands. Ask that the boys and girls may learn to know and love our Master, Jesus Christ, and to become His faithful followers.

FRIDAY. Pray for our missionary doctors. Ask that they may relieve and comfort the sick as Jesus did and that they may teach them to know that Jesus is their Friend, and the Lord and Giver of Life.

SATURDAY. Pray for our missionary teachers and preachers. Ask that they may be so like Christ that they shall win the people of every nation to worship the Father in Heaven. Ask that every Christian may help to make Christ known to all the world.

Constant use of this or of some other cycle of prayer should be encouraged and the scholars thus led into a closer, more vital sympathy with the extension of the Kingdom of God in the world.

### **Prayer Covenants**

The use of a Prayer Covenant is therefore suggested, pledging the individual to the ministry of

intercession. The American Baptist Missionary Union has issued the following:—

#### AMERICAN BAPTIST MISSIONARY UNION

### A PRAYER COVENANT

Recognizing that the supreme need of missions is prayer, I purpose to intercede each day, so far as may be possible, (1) for the peoples of mission lands; (2) for the missionaries and their native co-workers; (3) for those who administer the work at home; (4) for my own and all other churches, that they may give themselves more earnestly to the study and support of missions; and (5) for the young people of our churches, that a larger number may hear the call of God to missionary service.

Name .....

City or Town.....

Street Address.....

Date..... Church.....

Fill out this card and return to Box 41, Boston, Mass.

Another published by another Board reads as follows:—

### PRAYER COVENANT

"Trusting in the Lord Jesus Christ for strength," I promise to pray daily for our missionaries who are in the field, for the consecration of many new ones to this great work, for increased interest and larger membership and offerings in my own society, and that many new auxiliaries may be organized this year. Believing that I am personally responsible for a share of this work, I promise to do all in my power to advance the cause of missions wherever and whenever I have opportunity, and to give of my time, talents and money as God has prospered me.

In His name,

Signed .....

On the reverse side are the following suggestions:—

Pray for the health of our missionaries; ask strength of the body and refreshment of the spirit for those who have been long at the breach. Ask for the young that they may face with courage, and at the same time with prudence, the difficulties of a life absolutely new to them; ask facility in learning the language and in adapting themselves to the climate and the food. Ask especially that Christ may reign over their whole being, for God cannot serve himself mightily for the conversion of souls except with instruments consecrated to him without reserve.

Ask God to prepare native evangelists; ask him that our publications in European or in native languages may advance his kingdom.

Can you not, in some sort, adopt a missionary as your own representative in pagan lands and pray for him and his work as if they were really your own? Cannot you take possession of a country, or a district, or a missionary station, and give yourself no rest until God has shed his spirit upon this best object of your prayers?

### **Missionary Intercessors**

This suggests to the Sunday-school worker the idea of Missionary Intercessors. It has been pointed out in a recent leaflet that there is a difference between missionaries and laborers. Christ prayed that the latter might be sent forth into the harvest. Laborers may be missionary workers on the field or missionary intercessors at home, and while the former are greatly needed, there is as great or even greater need for the latter. Dr. Hudson Taylor, of the China Inland Mission, relates how one of their stations received constant and marvelous spiritual blessings, so much so as to raise an inquiry in the minds of the missionaries as

to the direct cause. Upon his return to England, Dr. Taylor was met one day by a stranger who asked him many questions concerning this particular mission station. The man seemed so intelligent regarding all the needs and conditions of the work that Dr. Taylor was surprised, and upon inquiry learned that this man and the missionary in China had made a covenant to pray for each other daily. The missionary sent on to England explicit reports of the work, and his friend at home gave himself to the ministry of intercession. It would be an excellent thing if every Sunday-school in the land would assume a prayer obligation, as well as a financial one, for some definite work in the home and foreign fields. The scholars would thus be trained as in no other way to become missionary intercessors.

#### **Prayer in the Sunday-school**

In addition to what has been said, there should of course be intelligent, definite prayer in the Sunday-school each Sunday, and those appointed to lead in prayer should secure beforehand information to enable them to make their petitions vital. A scanning of the daily papers will often give one a knowledge of the existing conditions at home and abroad, and thus serve as a guide to prayer. The topics for the day presented in the denominational Prayer Cycle should be placed on the blackboard each Sunday, in full view of the school, thus suggesting to the scholars' minds, not merely definiteness in prayer, but fostering an acquaintance with the varied missionary activities of their

church and suggesting personal daily use of such a Prayer Cycle.

It is well to make a class for a stated period responsible for presenting definite topics of prayer for each missionary Sunday. These topics may be suggested by the missionary lesson of the day or by some other definite and peculiar need which should be brought to the attention of the school at that particular time. In addition to a topic of prayer for a particular Sunday, it is also well to have a more general topic for the week. This can be announced likewise on the blackboard, the attention of the school being called to it by the superintendent.

### Questions

1. In what ways will a knowledge of missions develop the prayer life?
2. What did Christ mean by "vain repetitions" in prayer?
3. What are the essentials of vital prayer?
4. What is the value of a "Prayer Covenant"?
5. What is a missionary intercessor?
6. What advantage is there for an individual or a Sunday-school to assume a prayer obligation for a particular part of the mission field?
7. Why should those who lead in prayer in the Sunday-school have definite missionary information beforehand?
8. Why should the names of missionaries to be prayed for be posted on the blackboard?
9. How can classes in the Sunday-school help develop the spirit of prayer in the school?



## X

### Developing Missionary Giving

#### Giving Money and Self

Cyrus Hamlin, the founder of Robert College in Turkey, declares that his becoming a missionary was due to a contribution-box. When but a small boy, one day he went off to the annual village muster, which was always a great occasion in a New England village. He was given seven pennies by his mother with which to buy his luncheon. As she handed them to him she said, "Perhaps, Cyrus, you will put a cent or two into the contribution-box at Mrs. Farrar's." As he drew near the house he wished that his mother had not said one *or* two, but he finally decided on two for missions. Then conscience began to work. Two pennies for missions and five for himself? That would not do, so he decided on three for missions. But he was still not satisfied, and when he reached Mrs. Farrar's door he said to himself, "Hang it all! I'll dump them all in and have no more bother about it," and with this he put all seven pennies in the box. It meant that he himself went hungry that day at the muster, but a conquest for the missionary cause had been made; and it was not strange that in later years such a boy should give his life to missions. It was *through missionary giving* that his interest was so deeply stimulated that, in due time, he gave the greatest gift possible for any one to give—himself.

**Relation of Knowledge, Interest, and Benevolence**

There is indeed a very close and logical connection between interest and benevolence. We do not give largely of our means, certainly not our lives, to those objects in which we have little or no interest. There is also a logical connection between intelligence and interest. We are interested only in those things of which we know. Hence the constant need of fresh and definite missionary information if there is to be continued and increasing missionary giving. If the latter would be secured, the former must be provided.

It is a great mistake to magnify the appeal for money, and there will be no need to do so if facts and needs which appeal to the conscience are presented in the spirit of prayer, and people are told that they may have such share in the work as after prayerful consideration they may be led to take. It is impossible to continue to pray earnestly and definitely for any cause without feeling a personal obligation to help answer the prayer by some gift of money or of service.

In the Sunday-school the primary aim of missionary education should not be to secure the children's money, but to give them information that will arouse interest, deepen their spiritual lives, and lead to prayer, benevolence, and activity. However needy a cause may be, the logical order of information, prayer, benevolence, should never be reversed or altered.

**Interest Dependent on Investment**

If on the one hand, as we have already seen, interest leads to benevolence, then on the other,

interest in any object can be rightly measured by the amount of *investment* we have in it—not always of money, but of time, of thought, of effort, of our very selves. In fact, our interest in anything is *in direct proportion* to our investment. As far as money is concerned, a man is interested in the success of that business in which he has a share, or owns some stock; he is concerned about the standing of that bank in which he has deposited his savings.

A child's interest, as well as a man's, in the mission cause will depend absolutely upon the amount invested; not of money merely, but of thought, of time, of effort, of self. It is how much of ourselves we put into a game, into study, into business, into anything, that measures our interest and determines whether we shall meet with failure or success.

#### Necessity for Expression of Interest

It is highly important also, for the very best good of the child himself, that he should be led logically and naturally to *express his interest* in some direct and tangible way. It is useless, and even harmful to his character, constantly to be giving him information that arouses his interest if no opportunity is given for the expression of the interest. During the Russian-Japanese war, a returned missionary from Japan was addressing a crowd of East Side children in New York City, and showing what good could be done by the sending of comfort bags, picture cards with Scripture verses, etc., to the Japanese soldiers. Instantly at the close of the address, some

of the boys crowded around the speaker and said, "Us fellows are goin' to send some pictures to them Jap soldiers." Information aroused interest, and interest, like the gathering steam in a boiler, sought some way of escape and expression.

It is absolutely necessary, therefore, that in our missionary education there should be constant *opportunity for the expression of the child's interest*. This can be done by gifts of money which may be earned or tithed, or be the result of self-denial; by the making of some object which will be useful for a missionary box; or by the doing of some service or kindness directly to others. In any case, whether the gift is money or personal service, it must be the child's own, a part of himself. Money given which he can earn or save by self-denial will be the expression of *his* interest far more than any sum given him by parents or others simply to drop into the contribution-box. In one case it is a part of himself, in the other he is simply an agent for another. In the one case he is benefited; his interest deepened, the spirit of generosity has had opportunity for expression; in the other case he has played simply an impersonal part, and has little or no interest in the gift *because it was not a part of himself*.

### Why the Child Should Give

The question with which we are more particularly concerned in this chapter deals with the training of the child to give his *money*; for it is essential that he give, not merely because of the actual need

for the money, but *because of his need to give it*, for the development of his own character. The sense of stewardship should be early instilled in the child's mind. He very soon asserts the right of ownership of possessions, and is ready at times as a very little child to dispute the touching or taking anything that is *his*. But he must learn that after all, that which he calls his own, he really *holds in trust*. Life itself and all that he has, is a gift, and for it he must render an account as a steward. The failure to appreciate and recognize this truth not only causes selfishness and creates misers, but is the explanation of church debts, deficits in mission treasuries, and one of the chief hindrances to the progress of the Kingdom of God in the world. Salvation is perfectly free—purchased, however, at the cost of the life-blood of the Son of God; but the gospel, which is the proclamation of salvation, costs money—always has and always will. This truth must be taught to the young people in our Sunday-schools if the church of the next generation is in any fitting measure to meet her obligation to world-wide evangelization.

### **Some Erroneous Ideas**

There are some erroneous ideas that have gotten abroad among certain people that surely need to be eradicated by the process of education in the Sunday-school.

1. *A misconception of the relation of Mission Boards to the local church.*—Some persons have the idea that the Mission Boards are organizations apart from the

church, organized for the purpose of exploiting a work of their own, for the support of which they look to the churches. An appeal on the part of the Boards for a work in the home or foreign fields is regarded by many churches almost as an impertinence. Such churches regard any appeal for work outside their own four walls as inimical to their church, and a church debt or other pressing obligation is pleaded as an excuse for not participating in work beyond their own borders. The fact is, however, that the Boards are simply the agents appointed by the various denominations to carry on the world-wide work which the church at large recognizes to be hers, and the responsibility for this work does not belong to the Boards apart from the church, but to the church first and foremost; and in this large responsibility every local church of the denomination has its proportionate share.

These truths need to be emphasized and to be made clear in the Sunday-schools. Only thus will a grievous misconception be cleared away, and the young people realize that the various Boards are their agents to carry on their work, and hence that loyal and sufficient support must be given.

2. A second misconception held by a few is that *of money contributed to Board treasuries, by far the larger part is used for administration expenses* by the Board, and that comparatively little reaches the direct object in the home or foreign field for which the money was given. This of course is absolutely false, as an examination of the accounts of the treasurers of any of the denominational Boards, home or foreign,

will show. The fact is that no business concern handling as much money as do the Boards is run as inexpensively. The administration expenses of the Board of Foreign Missions of the Presbyterian Church in the United States of America, 1906-7, including salaries of secretaries, office assistants, publication and distribution of reports, literature, postage, etc., was less than 7 percent of the receipts. Of the Board of Home Missions of the same church, it was 7.08 percent. In other denominations the percentage was about the same for administration expenses. The Foreign Board of the Methodist Church expended 7.15 percent, of the Baptist Church about 8 percent, of the Congregational Church about 7 percent, and of the Episcopal Church about 6 per cent. That is, of every dollar contributed to home or foreign missions in the Presbyterian Church, for example, 93 cents goes directly to the field, and the other 7 cents pays all the expenses connected with securing, forwarding and reporting the gift.

On the other hand, if a single dollar was contributed to foreign missions of the Presbyterian Church, it would cost a good deal more for an individual to send it to the foreign field direct than to send it to the Board for transmission. In the first place, there would be 5 cents postage to any foreign land, and then added to this would be the cost of exchange from American money to that of the country to which it was to go, and added to this would be the cost of the envelope and paper of the accompanying letter. Instead, therefore, of 93 cents reaching the field if



sent through the Board as the medium, only about 90 cents of the dollar could possibly reach the missionary, if sent directly to him by an individual.

Superintendents would do a real and valuable service to their schools, therefore, if each year they would consult the reports of the various Boards of their denomination, and discover just what percentage of receipts was required the preceding year for administrative and other expenses, and give the information to the scholars, so that they who give the money may know just where it goes and what it costs to send it.

#### **The Undeveloped Possibilities in Giving**

As yet neither the church nor the Sunday-school has commenced to give, either to missions or other benevolences, a tithe of what each is capable of doing. It is estimated that in the hands of evangelical Christians in the United States alone at the present time (1907) there are more than \$27,000,000,000, and that their wealth is increasing at the rate of \$800,000,000 annually. If this vast amount were conscientiously tithed, there would be \$2,700,000,000 in the United States alone turned over into the Lord's treasury, and an annual amount in addition of \$80,000,000.

It should be noted too that of every dollar contributed for benevolence, only 6 cents was sent abroad, while 94 cents was spent for work in the local churches and elsewhere here at home. The whole amount received for foreign missions by the Protestant Missionary Societies in the United States during 1907 was but \$9,458,633. In view of the need we may well

ask, "Is the church at large really in earnest in her missionary work?"

### **What Might be Done**

In the Sunday-schools of North America there are some 14,000,000 enrolled members. If these gave an average of a postage stamp a week to foreign missions, there would be an income from the Sunday-schools alone of \$14,560,000. If they gave an average of a carfare a week, the sum would amount to \$36,400,000. One of the largest denominations, with a Sunday-school membership of over a million, averaged for the year 1906-07 but a trifle over 4 cents a year from each of its Sunday-school scholars. If the Sunday-school members would only begin to give to foreign missions according to ability, it would not be long before the fathers at home would be giving the price of a 10-cent cigar a week to missions, and the mothers a carfare or two.

These figures are given to show how many fold more the gifts to missions might be if they were placed by Christians simply on the basis of the averages mentioned. Evidently for some Christians to give to missions each week the price of a 10-cent cigar, or a plate of ice cream, would not be the thousandth part of what they actually ought to give. The trouble with so many people is that they have the idea that the great work of missions is a 2- or 5-cents-a-week affair, and hence they judge it somewhat contemptuously. They must be led to see that it is a world-wide enterprise, in which millions need to be invested

and expended. When the church awakes to this realization, a new era will have dawned.

We are now brought to a consideration of

### **The Scriptural Method of Giving**

The only really universally successful method of giving is that "according to the rule of three," having its basis in the scriptural injunction, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. 16:2). According to this rule, giving will be

Individual—Every one of you;

Systematic—On the first day of the week;

Proportionate—As God hath prospered him.

In the Sunday-school this scriptural method of benevolence should be taught and practised.

*Individual.*—Determined effort should be made to secure an offering from every member of the school. This is not really so difficult as it may seem. In the Third Presbyterian Sunday-school of Newark, N. J., for a period of ten consecutive years every member of the school made an offering every Sunday, without a single omission. The amount of the offering each Sunday was not stated, but the number of scholars present was mentioned, and how many had made an offering. Only the teacher knew what each scholar of his class pledged and gave. When the system was first put in operation the school had some 400 or 500 scholars, and each of them brought an offering with the exception of about twenty. The following Sunday the number of non-contributors was reduced, and so on

for several Sundays, until finally every member of the school was contributing. This went on for a month without an omission, then for six months, for a year, two years, five years, ten years. When it is known that this is a school whose membership is not made up wholly of children from well-to-do families, but that some of the children are self-supporting, its record is all the more meritorious and worthy of imitation. When the plan was first introduced, two little newsboys who were members of the school and who had no home, resolved that they would give systematically with the rest, and so they pledged between them one cent a week. The first Sunday one of them brought the penny which represented half a cent from each, and the next Sunday the other boy gave the penny. But it was not long before each of them was giving a penny a week and more, because of awakened interest and an aroused sense of responsibility.

*Systematic.*—It is not enough, however, to secure a gift from every one occasionally, but, as in this Newark school, the giving should be systematic. This is opposed to spasmodic giving based on a passing emotion. The only right method of benevolence is based not on fancy, caprice, feeling, but on principle. This calls for the setting aside at stated times certain definite amounts for the Lord's work. System enters into our whole lives. We eat systematically, sleep systematically, work systematically; why should we not give systematically? Some excuse themselves from pledging any definite amount systematically because of the uncertainty of their income. But any pledge so

made is revocable when necessary, and any one can be very sure that God does not expect him to do more than ability permits. Pledges for other obligations are made, for rent, fuel, food, etc., and by careful calculation most of us can estimate what can be likewise pledged for benevolence.

*Proportionate.*—"The rule of three" requires that giving should also be proportionate. Some people give systematically, but not proportionately. In the Primary class, years ago, they learned the song "Hear the pennies dropping," and they never drop anything else. If they would but *drop their penny-giving*, instead of their *pennies*, and advance from systematic to proportionate giving, it would be a great gain. Some people years ago adopted the 2-cents-a-week plan for foreign missions, and with advancing years and increased incomes they are still giving systematically 2 cents a week, and no more. For a child to give 2 cents a week to missions may be both systematic and fittingly proportionate, but for a man with a salary of \$25 or \$50 or more a week to give but 2 cents a week is exceedingly disproportionate. Proportionate giving for the Jew meant more than one-tenth of his income. Some hold that a tenth was for the Levites (Num. 18: 21, 24), a second tenth for the Feasts (Deut. 14: 22-24), and every third year another tenth for the poor (Deut. 14: 28, 29). Nay, for him it was not giving, it was simply *paying* what was recognized as his debt, and giving began after the debt was paid. Some Christians equal the Jew in the payment of the tithe, some set aside less,

some give in addition to the tithe. Let no man judge another in this matter, but let every one be persuaded in his own mind, and "as God hath prospered him" let him give, "not grudgingly, or of necessity, for God loveth a cheerful giver."

These, in substance, are the principles of giving that must be taught in the Sunday-schools if in any adequate measure the Kingdom of God is to be advanced. They are the principles, too, on which the development of Christian character rests. The child who is taught the idea of stewardship, and who systematically lays aside for benevolent purposes a definite proportionate sum of all that he receives, will, as a man, always have on hand a benevolent fund upon which he can draw in response to appeals that constantly come to him, and thus he will experience the real joy of giving and realize, as is possible by no other method, the sense, of his stewardship.

#### **Should Children Make Financial Pledges ?**

The question has been raised as to the advisability, or even possibility, of securing pledges from children, on the ground that many of them have no control over definite sums of money. While this may be true in some cases, there are very few children who do not have control over some money in the course of a year. For those who have regular allowances it is an easy matter to pledge a definite sum. Those who do not, can often earn money in various ways, by running errands, by performing duties about the home, by cleaning off snow in the winter, by working in the

store half of Saturdays, by securing subscriptions for magazines, by doing patch work or darning, by doing small printing jobs on a boy's printing-press, etc. In some of these ways money is secured, and being earned the girl or boy will have all the more pleasure in giving it. In any case before any pledge is made the scholars should be counseled to advise with their parents as to what pledge they should make.

### Methods of Collecting Gifts

As there is need for method in the laying aside systematically a definite proportionate amount for benevolence, so there is a need for method in the collecting of gifts.

*Mite-boxes and Coin Cards.*—There are the numerous kinds of mite-boxes and coin cards of varied shapes and designs which always appeal to the younger scholars. They are made in the form of churches, pyramids, trunks, dress-suit cases, drums, eggs, crosses, and in many other designs to represent the particular cause for which the money is to go. They are furnished by the literature departments of the denominational Missionary Boards.

*Weekly Envelopes.*—For older scholars, weekly envelopes dated for each Sunday in the year are used by some schools in connection with *definite pledges*. They are a great aid in inculcating the habit of systematic giving. In using them, care should be exercised to have it distinctly understood by each scholar to what object the money is to be devoted. This can be made clear by



using different colored envelopes for different offerings, and printing briefly on the outside of the envelope the designated object.

*Shares of Stock.*—In the Union Street Presbyterian Church, of Oakland, California, there originated the idea of the Missionary Substitute Company. Shares in the company were sold at 5 cents a month, and stockholders were given certificates of stock and had the privilege of voting at the stockholders' meetings when the disbursement of the funds was under consideration. Shares were sold both in the Sunday-school and the church, and the plan worked admirably, increasing the gifts for home and foreign missions many fold, and enabling the church to support several missionaries. This plan has been successfully used in many churches of the West. Full information and samples of material may be obtained by addressing the Rev. Dwight E. Potter, Albany Block, Oakland, California.

#### Other Attractive Devices

*The Dollar Bond*—issued by the American Baptist Missionary Union is somewhat similar to the plan of the Missionary Substitute Company, but is denominational purely. The bond reads as follows:—

ONE DOLLAR BOND. A share in the Stock of the American Baptist Missionary Union and the Woman's Baptist Foreign Missionary Societies. A Company doing the King's Business in Japan, China, the Philippines, Burma, Assam, South India, Africa, and Europe. References: Luke 2:10; Matthew 28:19, 20; Acts 1:8; 2 Corinthians 5:19, 20; Romans 10:14. Securi-

ties: The promises of God. Dividends: An hundredfold in this present time and life everlasting. Capital Stock: The earth is the Lord's and the fulness thereof.

WHAT THE DOLLAR WILL DO.

*Dime No. 1* will help to send out twenty-three new missionaries this year.

*Dime No. 2* will send our missionary ship on its errand of peace among the islands of Japan.

*Dime No. 3* will go to the rescue of helpless little children from slavery, sin and death.

*Dime No. 4* will supply a brick or tile for a new chapel or mission house.

*Dime No. 5* will assist toward a scholarship for a boy or girl in a Christian school.

*Dime No. 6* will provide support of a native teacher, preacher, or Bible woman.

*Dime No. 7* will brighten the Homes for the Children of Missionaries in this land.

*Dime No. 8* will aid in our medical work, and preach to the soul as it heals the body.

*Dime No. 9* will be applied to the salary of a missionary.

*Dime No. 10* will collect and carry the other nine to the uttermost parts of the earth.

THE WHOLE DOLLAR will be given to our Lord to prove that we love him and desire to obey his last command.

*Will you take a dollar share?* If not, can you take a dime?

\$25 will provide a share in a Mission Station from which you may hear twice a year.

\$50 will do that and make your pastor or superintendent an honorary life member of the Missionary Union. Send for Prospectus.

The front cover of the bond is attractively printed in green and red, and on the last page there are ten divisions, one for each dime. Every person who col-

lects or gives \$1 on the bond receives from the Missionary Union an illustrated booklet showing the various phases of missionary work to which the money goes.

*The Sudan Relief Expedition*, published by the United Presbyterian Church, Philadelphia, Pa., is arranged to give full information in most attractive form of the work carried on by the United Presbyterian Church in the Sudan. A small booklet, entitled "The Sudan Relief Blue Book," and containing several chapters, is provided for the instruction of the scholars. Accompanying the Blue Book is a large map of Africa to be given each school. The Sudan is marked off in black squares, each square to represent different sums from 25 cents up to \$5. The squares when covered with seals read "Go ye into all the world and preach the gospel to every creature."

*World Conquest*, also published by the United Presbyterian Board, describes the work of its three mission stations in Egypt, the Sudan, and India. To each class is furnished a map, upon which there are steamships and locomotives outlined in red leading from the United States to the three mission fields. Each steamship or locomotive, which represents the value of 25 cents, is colored black by the class as each quarter is received. The total possible collection for the map is \$5, and as one is filled others can be secured. The advantages of this scheme are that the location of the various mission stations of the United Presbyterian Church are indelibly fixed on the scholars' minds, as they see the map repeatedly, and the

steamships and locomotives make a very visible connection between the home land and the mission fields.

The same idea can be used by any Missionary Committee, making use of steamers and locomotives, or links of a chain to bind the home land with any points in the home or foreign fields supported by the particular denomination. Bookcases drawn on cardboard, in which some twenty books were differently arranged, were used by a school in New York to collect money for home missions. Each book's value was reckoned as 25 cents, \$5 being thus collected on each case; and as each quarter was received in the class, one of the books was colored black. The books were meant to represent Bibles needed in home mission work.

*A Mile of Pennies* was secured by a church in Pennsylvania to pay off its debt. By exact calculation it was found that there are 84,480 pennies in a mile, placed side by side, or sixteen to a foot. As the debt was just \$844.80, it was decided to ask every one in the church to secure as many feet of pennies as possible. All responded eagerly and in a short time the money was raised. A mile of pennies would provide the support of a missionary for a year in certain fields, with something to spare, and the plan is suggested as a possible one for many schools who with little effort might have their own missionary on the field.

*Class Treasurers.*—It is a good plan in the older grades, surely in the Intermediate and above, for each class to appoint its own treasurer, who will be responsible for the collecting of the money each week, turning

it over to the school's treasurer, and making weekly or monthly reports to the class of the number regularly contributing and of the total amounts.

### **Definite and Graded Objects**

It is of the greatest importance that every scholar should clearly understand what is the object for which his gifts are asked. Instead of stating that the offering will be for the Board of Home or Foreign Missions, care should be taken to explain carefully just what these Boards represent, the number of missionaries and workers, the character of their work, the peculiar and special needs, with some telling illustrations. Unless the work that the Boards are doing, as the agents of the church, is thus clearly explained, the scholars regard them as impersonal organizations in which they have no particular concern.

Care should be used also in presenting such objects as will appeal to the natural interests of the child in the various stages of his growth. For instance, a Primary class in a New York church supports a crib in the Day Nursery of an East Side Mission, and contributes to a Verandah School in India. The children are thus giving to other little children, in whom they are naturally interested. Other departments of the same school, besides other gifts, contribute to the support of a seaside homewhere the children of the tene-ments may go for a ten-days' outing. The scholars were asked one summer, while away on their vacations, to put in their vacation contribution envelopes their customary weekly gift when at home, and this money

gives vacations to other poorer children at the seashore.

It has already been pointed out that gifts depend logically on interest, hence the necessity of presenting to children appropriate and definite objects for their benevolence. The Primary child will naturally have far more interest in helping support a Verandah School or a crib in a Day Nursery, than in giving simply to home, foreign or city missions. In the one case, the object is definite and on the plane of his natural interest; in the other, it is absolutely indefinite and meaningless. If deemed advisable, a model or picture of a Verandah School and a doll's cradle or crib might be kept in the Primary room and shown to the children, explaining clearly the objects for which their money goes, thus making it more realistic.

The girls and boys in the Intermediate grade of another Sunday-school, after studying the life of Paton became so stirred by his heroic spirit that of their own accord they formed a New Hebrides Missionary Company, and sold shares at 10 cents each, forwarding the money to Dr. Paton for his missionary work.

### **Definite Objects versus Special Objects**

While all giving should thus be definite and along the plane of the natural interest, the various denominational Boards are discouraging what has been known as *special object giving*. This meant devoting gifts, for example, to the support of a particular child or native worker or Bible woman. In the practical working out of this plan, however, great difficulty

was experienced, for the particular individual thus supported might die, in some way prove unworthy, or be incapacitated for service. The children, too, had the custom of growing up to be men and women, and so getting beyond the plane of the Primary child's interest. Almost endless labor was imposed upon Board treasurers and secretaries and missionaries on the field in an attempt to keep the particular school, church, or mission band at home in touch with the special object of their interest and benevolence abroad. Anything detrimental occurring would tend to make the givers at home lose interest and refuse further support. For these reasons, the *Station Plan* or *Parish Abroad* idea is being urged by the Boards. Each church, Sunday-school, class or individual is asked to take just as large a share as is desired in the work of a mission station or parish. In most cases a particular station or parish can be assigned, and regular reports of the work thus supported are sent to all who contribute towards it. Instead of having one's missionary effort centered solely on some particular child, native worker, or Bible reader, and staking one's whole missionary interest on the success or failure of this individual, the other plan gives a broader vision of the work, a larger interest in its comprehensiveness, and develops the spirit of missionary giving on the only right principle. The gift is thus localized, but not personalized; interest is developed in the work which is permanent rather than in a worker who is necessarily temporary.



**Special Giving**

Such special occasions as Easter, Children's Day, Rally Day, Thanksgiving and Christmas afford a splendid opportunity to bring before the Sunday-school some special need of one of the Missionary Boards. For such seasons, most of the denominations publish special programs and furnish envelopes, coin cards or mite-boxes for contributions. They can usually be obtained free in any quantity desired by those schools promising an offering to the Board that furnishes them.

**Reports of Gifts Made**

Where the money goes must be reported at stated times to the schools if missionary giving is to be developed. When this was not adequately done in a certain Primary Department, some of the children had the idea that the teacher used the money for herself. Mr. Marion Lawrance tells this story. One Primary scholar said to another, "Do you know that our Sunday-school teacher chews gum?" The other said, "Well, she can afford to when we give her all our pennies." It would not be strange if, under such circumstances, some or all of certain children's money for the Sunday-school offering should be spent for candy or chewing-gum for themselves on the way to Sunday-school. The sure way to prevent this happening is to arouse a controlling interest in the object for which the Sunday-school money goes, not only by telling of the need for the money in the first place, but by giving graphic reports of

what has been accomplished with that already contributed. The surest way to secure additional dollars for missions is to tell of the good accomplished by those already given.

It is of interest to show the growth of benevolence by making comparative reports with the preceding month or with the corresponding month of the past year. An earnest effort should always be made to have a record of how many members of the school are contributing each Sunday, and this should be reported, as well as the amount of the gifts.

Attention should never be called to any particular class, all of whose members are not contributing. But the mere mention from the desk that the whole school is contributing, with the possible exception of half a dozen or a dozen members, will soon awaken in these non-contributors a desire to become regular contributors too. It is of far greater importance to announce that every member of the school has made an offering for any particular Sunday or number of Sundays than it is to state the amount collected. There is no reason, however, why both should not be reported.

### Questions

1. How did Cyrus Hamlin's gift of money influence him later to become a missionary?
2. Show the logical connection between knowledge, interest, and investment.
3. Why is it necessary that interest should lead to expression?
4. Why should we seek to secure "personal" rather than "impersonal" giving?

5. What is the relation of the Mission Boards to the local church and Sunday-school?

6. Why should a statement of the administrative expenses of the Boards be given to the Sunday-school?

7. Mention the as yet undeveloped possibilities of giving, in the Sunday-school.

8. What are the three principles of scriptural giving?

9. What is the difference between proportionate and systematic giving?

10. Should children be expected to make money pledges?

11. Mention some of the various methods of collecting mission money, adapted to the different grades of the Sunday-school.

12. Why should objects of benevolence be definite and graded?

13. What is the difference between definite and special objects?

14. Why should a report be made of the gifts received?

## XI

### Securing Missionary Recruits

Giving is not a substitute for going to the foreign field, provided one ought to go. We have often been told if we do not go, then we must give; and of course we should. But many persons try to still their consciences and drown the voice that calls to missionary service, by giving their money when God demands their lives. *There is no monetary equivalent for a life*, and if a man or woman has ever faced the *duty* of becoming a missionary and has tried to escape it by substituting a gift, that gift is *not* an equivalent. Jesus did not say, give to send others, but *go ye* into all the world and preach the gospel unto every creature. That command is still in force, and if you as a consistent Christian are not a missionary to-day, then it must be because duty and the voice of God call you to another line of service.

Not all are called to be missionaries abroad. Those who are, are a privileged class. Special talents and traits are needed, and those who do not possess them can serve God better elsewhere than in the mission field. "G. P. C.," seen in a dream, was interpreted by an ignorant but well-meaning man to mean "Go preach Christ," but a wiser friend suggested it meant "Go plough corn." If he ploughed corn to the glory of God, he would find opportunities for witnessing

for Christ in the cornfield, and be more useful than if he should attempt to do that for which he was neither fitted nor called.

### **The Missionary Call**

While on the one hand, we should hold before the Sunday-school scholars the idea that giving is no substitute for going, provided God has given the call to missionary service, yet, on the other hand, only those should offer their lives for missionary service who have received a distinct call of God. What constitutes a call cannot be entered upon here, but let every one be fully persuaded in his own mind. The requirements of missionary service are such to-day that only the best equipped spiritually, intellectually, and physically are being sent out. The old idea that those unfit for service at home were good enough to send abroad is not the principle upon which recruits for missionary service are selected by the church.

### **The Natural Recruiting Agency**

It is in the Sunday-school, of all places, that recruits should be sought for missionary service, for the girls and boys are then at the most impressionable period of life, when life choices are made and when the heroic and ideal appeal with peculiar force and power. James Chalmers was fifteen when he decided to become a missionary, and in response, too, to a letter read in Sunday-school by the superintendent, as has already been pointed out. Eliza Agnew was eight, John Ludwig Krapf fourteen. John Coleridge Patteson

was fourteen when his attention was first called to missionary service by Bishop Selwyn. Alexander Duff's first interest in missions dated back to the time when he was only four, and Fidelia Fiske's to the age of three.

### **Avoid Wrong Stimuli**

No attempt should of course be made so to work upon children's feelings that they will offer themselves for missionary service without due thought; but broad foundations of intelligent instruction should be laid, portraying conditions and needs in non-Christian lands, the fewness of the laborers, and the opportunity for service. When this is wisely done there need be no fear of the results. With the mind instructed and the feelings stirred, the will will make a proper choice under the direction of the Spirit of God.

There is no reason why the Missionary Committee should not aim to secure recruits for missionary service. In fact, this should be their very *definite aim*. Among the possible life choices, the privilege of missionary service should certainly be presented. For a boy to become his country's ambassador in a foreign land would be recognized by the world as a high political honor. To be the ambassador of Christ to a non-Christian land is a greater honor, however, and to have a share with Christ in the world's betterment and redemption is the highest ideal for a life choice that can be brought before any girl or boy.

**Reflex Influences**

The school that has in it one or more missionary volunteers will have its spiritual life deepened, its sympathies broadened, and its interest quickened in world-wide evangelization to a very marked degree. When the day comes for the young missionaries to go abroad to their fields of labor, there will be in that school from which they go a more vital interest in foreign missions than ever before. Its own representatives are to be in the regions beyond, and every member of that school will feel his share of responsibility for sustaining, by prayer and benevolence and correspondence, his own missionaries.

There is not a school in the land that cannot, by believing prayer, pray into being missionaries from its own membership, and that should be the constant prayer of pastor, officers and teachers. If this is a real burden on their hearts, and if the joy and privilege of missionary service is held before the scholars constantly, there will be responses to the call.

Systematic graded instruction, definite daily prayer, proportionate, systematic giving, securing missionary recruits—these should be our aims as missionary workers in the Sunday-school. Anything less comprehensive will fail to meet the existing need.

**Questions**

1. Explain the phrase "no monetary equivalent for a life."
2. What are the requirements for missionary service?
3. Why should recruits be sought in the Sunday-school?
4. What will be the effect upon the spiritual life of a school in which such recruits are sought?
5. How is it possible for any Sunday-school to send out one or more missionaries?



## XII

### How to Secure and Operate the Missionary Library

It is said to-day that in many places the Sunday-school library is no longer serving any useful purpose, and that the books are not read. The increased number of books and magazines in the home, and the multiplication of public libraries, seem to have made unnecessary Sunday-school libraries. While this may be true in some measure, yet experience has proved that there is a large place for an up-to-date missionary library. It fills a real need, and if it is properly stocked and circulated there will be marked advance in the missionary interest of any school. In one church in New York, where there were three young people's societies, by some energetic work on the part of the Missionary Committee, 438 persons read one book that had been recommended.

#### How Books Have Influenced Missionary Decisions

When we remember that such missionaries as Judson, Livingstone, Scudder, Martyn and Marsten were all led to the mission field through the reading of missionary literature, we can see the possibilities of good missionary books. Buchanan's "Star of the East," depicting the needs of India, fell into the hands of Judson and led him to consecrate his life to work

abroad. Gutzlaff's "Appeal on Behalf of China" decided David Livingstone for the foreign field. Gordon Hall's "The Plea of Six Hundred Millions," picked up from a table while waiting to see a patient, led Dr. John Scudder to India. "The Life of Brainerd" so inspired Henry Martyn and Samuel Marsten that the former went to India and the latter to New Zealand.

#### **Instruction Should Create Desire for Missionary Literature**

There must be missionary intelligence if there is to be missionary interest, benevolence and effort. While the inspiring missionary address is invaluable, yet missionary literature will reach a far larger audience, and in the end secure greater results. Likewise the class and platform missionary exercises in the Sunday-school must be supplemented by the reading of instructive and interesting missionary books if the scholars are to become thoroughly missionary in spirit. In fact, much of the instruction in the school should be aimed to create a desire for missionary books.

#### **What Books to Get**

There are three things that concern that member of the Missionary Committee who has charge of the missionary library: what books to get, how to get them, how to get them read.

There should be eight general classes of missionary books in every well-stocked library.

I. Books of Methods, for Missionary Committees and workers, such as:—

"Missions in the Sunday-school," by Miss Hixson. 35 cents in paper, 50 cents in cloth.

"Holding the Ropes," by Miss Brain. \$1.00.

"Fuel for Missionary Fires," and "Fifty Missionary Programs," by Miss Brain. 35 cents each.

"Leaders in Conference," by Miss Crowell. 30 cents.

## 2. Books of Reference, such as:—

"The Encyclopedia of Missions," by Dwight.

"The Blue Book of Foreign Missions," edited by Dwight.

"Christian Missions and Social Progress," by Dennis.

These are valuable for reference in the preparation of papers and for any general information that may be desired.

3. Historical Books, treating the growth of the missionary idea from earliest times, or giving an account of the history of denominational missions:—

"Two Thousand Years of Missions Before Carey," by Barnes.

"A Hundred Years of Missions," by Leonard.

"Presbyterian Foreign Missions," by Robert E. Speer.

"A History of American Baptist Missions," by Merriam.

4. Books of Travel, Adventure and Discovery, such as:—

"How I Found Livingstone" and "In Darkest Africa," by Stanley.

"In the Forbidden Land" (Thibet), by Landor.

"In Tropical Africa," by Drummond.

"Voyages," by Captain Cook.

It was the last-named book that aroused William Carey's interest in missions and led to his becoming a missionary.

5. Descriptive Books, which tell of the people and customs of foreign lands, or describe missionary work:

"Korean Sketches," by Gale.

"Fifteen Years Among the Topknots," by Underwood.

"Mosaics from India," by Denning.

"Miracles of Missions," by Pierse.

"In the Tiger Jungle," by Chamberlain.

"In the Cobra's Den," by Chamberlain.

"Chinese Characteristics," by Smith.

6. Biographies. These are the most fascinating for general distribution, and should be chosen with care. They are also exceedingly numerous. They can be secured in single volumes or in collective biographies. Among the latter are:—

"Men of Might in India Missions," by Holcombe.

"The Romance of Missionary Heroism," by John C. Lambert.

"Pioneers and Founders," by C. M. Yonge.

"Eminent Missionary Women," by Mrs. J. T. Gracey.

"Empire Builders," published by Church Missionary Society, London.

Every one should read the lives of Livingstone, Carey, Judson, Duff, Paton, Hamlin, Verbeck, Mackenzie, Gilmour, Chalmers, Falconer.

7. Books of Missionary Fiction and Romance. Among these may be mentioned:—

"The Bishop's Conversion," by Maxwell.

"A Chinese Quaker," by Eyster.

"The Sign of the Cross in Madagascar," by Fletcher.

"The Vanguard," by Gale.

"Two Heroes of Cathay," by Miner.

"The Little Green God," by Mason.

"Knights Who Fought the Dragon," by Leslie.

8. Selected Libraries. The cheapest way to secure missionary books is to get the selected libraries, from eight to ten volumes each, including many of the above classes, published by The Student Volunteer Movement and by The Young People's Missionary Movement. Lists of those now published will be found in Appendix C.

It should of course be borne in mind in selecting the books for the library that they should be chosen with reference to the needs of the various grades in the school, making ample provision for Primary, Junior, Intermediate, and Senior scholars. The Juvenile Library, of ten volumes (\$5), is heartily recommended for the younger grades. In the Appendix will be found a well-selected list of books for all grades.

#### **How to Get the Books**

The problem with some is not so much what books to get as how to get any at all, because of the meagreness of the Sunday-school treasury. Various methods may be employed to secure the necessary funds. They may be solicited personally by the Missionary Committee, or perhaps the books may more easily be secured by asking each member of the congregation who is able to do it to contribute a special one that is desired for the library. In some schools a book social is held, each person attending bringing a new missionary book of his own selection or the price of one. It is well to have posted beforehand a list of the books desired. More than one copy of a popular book is desirable.

Inasmuch as so many more volumes can be secured in selected libraries for the same cost, some prefer to get people to give the retail price of the book that is in a selected library rather than to purchase the volume singly. With the combined contributions the school can then procure two selected libraries for the cost of the individual books in one. As the selected libraries have uniform bindings, others prefer to pay the additional cost for the single volumes in order that the original binding may be secured and the book's individuality be preserved.

#### **How to Get the Books Read**

Having secured the books, the next thing is to get them read. Some suggest no mention of the fact that certain books in the library are missionary, for the reason that some scholars have an erroneous idea that such literature is necessarily dull and uninteresting. The best way to get a book read is to have some capable person, who can tell a story well, relate in about three minutes to the school a striking scene or incident from the book. Care should be taken not to tell all of the incident, but only to the point of greatest interest, and then stop when curiosity as to the outcome is at its height, stating that if any one wants to know how it turns out, the whole story can be found in such and such a chapter of such and such a book, from which the incident is taken. This usually leads to a call for the book by several scholars at the close of the school.

As an example of the above suggestion, the following might be told to a Sunday-school:—

Every girl and boy here has seen a snake. Many of the boys have killed them. Over in Indiā they are much more numerous than here, and sometimes they come into the houses. One day Dr. Chamberlain, an American who was living in India, was lying on his back on a cot in a native house reading. All of a sudden he heard a strange noise above his head, and looking up he saw an immense serpent twined around a rafter and swinging down within an arm's length of his head. In a moment he was on his feet, and rushing out of the house he grasped an iron pointed bar which he quickly stuck in the serpent's body. Unfortunately he struck him so far down that much of the upper part of the snake's body was free and ready for serious business. It was a critical situation. To release hold of the iron rod and secure a club would mean letting the snake free and that would give the reptile a distinct advantage. On the other hand, without some weapon to strike the snake's head as it thrashed about him, Dr. Chamberlain was powerless to defend himself. Every minute the situation was getting more desperate. He held on as long as he could—

The result of the encounter is told in Chapter III, of "In the Tiger Jungle," by Dr. Jacob Chamberlain, entitled "An Encounter with a Ten-foot Serpent."

The story of "the sinking of the well," and how it resulted in breaking the backbone of heathenism in the island of Aniwa, and "the sermon of Sechele," the converted chief, both recorded in "The Life of John G. Paton," are likewise good material with which to whet the appetite. In "The Vanguard," by Dr. James S. Gale, is a striking incident of a fight with a tiger and how it turned out.

#### **Recommending a Selected Passage**

Another good plan is to ask a girl or boy to read



an especially selected passage, say, from pages 70 to 75, of a book which is intensely interesting, just giving a bit of an idea of what the suggested pages contain. The result will be that if you have recommended the right sort of book, the scholar will read not merely pages 70 to 75, but the whole book, and in the Sunday-school class the next Sunday enthusiastically recommend it to all the rest. You have been wise enough, however, not to ask for the reading of the entire book, which the scholar might not have consented to do, but the few pages you recommended were sufficient to create a desire to read it all. For example, go to some bright boy and say, "John, I thought you might be interested in reading how one feels when about to be chewed by a lion. You will find the account in this book, 'The Life of Livingstone,' on pages ——." Another good plan is to paste a sheet of paper in the back of a good book headed "Opinions," and get every person who reads it to give in a word or two his estimate of the volume, signing his name.

### **Displaying the Books**

Some schools have a good collection of books, but they are in some remote spot, are seldom referred to, and never read. This can be remedied. They should at once be brought to light, placed in a book-case or on a table in a prominent place in the Sunday-school room where they may be readily seen. If covers are upon them, they should be removed, so that the bindings may be visible. Reference to the books from the

desk in the manner above suggested will create a demand.

### Questions

1. Mention several instances showing the influence of books in leading to a decision to become a missionary?
2. Why should the Sunday-school aim to arouse an interest in missionary books?
3. What kinds of missionary books do you consider most essential with which to start a missionary library?
4. Mention several ways in which the books may be secured.
5. What is the best method to employ in order to get the books read?

### XIII

#### **The Bulletin-Board and its Uses**

The bulletin-board is one of the most useful adjuncts of the Missionary Committee. It can be made very inexpensively of some cheap wood and stained to correspond with the woodwork of the room where it is to be placed. In size it should be about two feet square, or larger if desired. It should be hung in some prominent place in the Sunday-school room, preferably at the entrance, where it will attract general attention, and give ample opportunity for all to examine it as they go in or out. If the Sunday-school room adjoins the church, so that persons passing in to the services of the latter will see the board, so much the better. The attention of the school may be called to any special item that is upon the board by the superintendent or by that member of the Missionary Committee who has charge of the board. This can be done when the general announcements of the day are given out.

The material that will find its way to the bulletin-board is almost endless. Notice of the most recent missionary books that have been added to the library, the page or pages of a certain book containing a story of peculiar interest, attention to articles in the current magazines that have a missionary value, should all be posted. The daily press should be scanned for the latest news from foreign lands that has any bearing

upon the progress of the Kingdom of God. The cable has made it possible for us to know within a few hours what is going on in China, India, Africa, Japan, or South America. If there is a famine in China, a riot in India, a discovery in Africa, make mention of it on the bulletin-board, taking the clipping from the daily paper with the paper's name and date. Paste upon a large sheet of paper and use some striking headline. For example:

**Eating Clay in China**  
**U. S. Transport Anxiously Awaited**  
**A Bazaar in Shanghai**

were the captions of items used in this way. On May 4, 1907, there appeared in the New York Globe a picture of the Maharaja of Takari in his Renault automobile. The picture was cut out of the paper, and underneath was printed in large letters:

**The Automobile is in India**  
**So is the Missionary**  
**Which Was First ?**

In the spring of 1907 there was an advertisement in the New York papers of trips to the Orient by a certain steamship company. It was headed:—

**Cherry Blossoms in Beautiful Japan**

It was placed on the bulletin-board with this question over it:

**Could the Following Advertisement Have  
Appeared in an American News-  
paper Fifty Years Ago ?**

Then underneath the advertisement appeared :

**If Not, Why Not ?**

SEE THE FOLLOWING BOOKS IN THE SUNDAY-SCHOOL  
LIBRARY :

"SUNRISE IN THE SUNRISE KINGDOM," CHAPTER IV.

"THE GIST OF JAPAN," CHAPTERS IX, X.

"JAPAN AND ITS REGENERATION," CHAPTER VI.

Another item, referring to the shipment of steel rails into China, might not have struck the ordinary reader as anything remarkable, but a missionary worker saw its significance from the missionary standpoint, and used it in this way :

**Steel Rails Going into China  
Did Robert Morrison Find Any there One  
Hundred Years Ago ?**

**Rubber**

**American Interests in Africa  
Latest News, May 17, 1907**

was the heading placed over an article cut from the New York Times of May 18, 1907, entitled "Received by King Leopold. He Wishes Success to Pros-

pectors About to Sail for the Congo." This found its place on a bulletin-board on Sunday, May 19th, which was the day following the appearance of the item in the newspaper.

### **The Pigtail to Come Off**

was the caption given two items describing the remarkable awakening in China.

A graphic way of presenting the money question is the following, again utilizing a clipping from the daily press, and then asking a question which required some investigation on the part of the scholar:

### **What We Spend**

On Ourselves	
Double the amount ten years ago.	
<i>Imports.</i>	
Jewelry .....	\$42,000,000
Laces, embroideries ..	34,000,000
Tobacco .....	25,000,000
Feathers .....	7,000,000
Champagne .....	6,000,000

### **On Missions.**

?

#### *Who Can Answer?*

Find out this week how much Protestant Christians in America gave for foreign missions in 1906. Hand answer to the superintendent next Sunday.

Copies of attractive leaflets may also be placed on the board, with a statement that they may be secured by asking the superintendent. Here are the titles of some good ones:

What Business Has a Business Man With Foreign Missions?

How Billy Fish Became a Fisher.

A Yankee Boy's Questions.

Why Study Missions?

Five Great Reasons for Foreign Missions.

Facts on Foreign Missions.

A cartoon from a New York paper in the summer of 1907 represented Uncle Sam standing on the edge of the United States, with his pockets bulging with banknotes. Opposite him on the shores of China stood a Chinaman offering a bag of money, \$47,000,000, and marked "Boxer Indemnity." Uncle Sam benevolently waves it away by a gesture, saying, "Keep it, I don't need it." When this cartoon was placed on the bulletin-board, over it appeared these words:

### **How Will this Help American Missionaries in China ?**

Striking sayings of great missionaries may also be put on the board, one or two each week, the name of the missionary who uttered it being given, or suggestion made that in a book in the library will be found an account of the circumstances which called it forth. For example, the following:

### **When Did He Say It ?**

"I PLACE NO VALUE ON ANYTHING I HAVE OR MAY POSSESS, EXCEPT IN ITS RELATION TO THE KINGDOM OF JESUS CHRIST."

See "The Weaver Boy Who Became a Missionary."

Note to Scholars:—Record the incident in your notebooks when writing up this week's lesson.

The caption, "Who Said It?" may head a list of sayings that appear on the board for a month, the children being urged to discover who was the author.



Latest items from the mission field reported by the missionary magazines or sent out by the denominational Boards in bulletin form should also be largely used. The Missionary Review of the World, The Student Volunteer, The Intercollegian, and The Record of Christian Work are a mine of information along this line.

### **Twofold Purpose of Bulletin Board**

It will be seen that the bulletin-board will thus be found to be invaluable in promoting missionary information. Its purpose is twofold; first, *to give information* in a striking way that will be easily remembered, making an indelible impression; and, second, *to arouse the spirit of investigation*, to whet the appetite, and to be the finger mark pointing to the fields of interesting missionary intelligence.

The bulletin-board may be used during the entire school year, and not merely when missions are a special subject of study for a short term. While some member of the Missionary Committee should have in charge the posting of the items, the whole school should be asked to make contributions, and thus be trained in their reading of the daily papers and secular as well as religious press to gather items that are of missionary interest and value. The collection of material might be delegated to several of the older classes in turn and honorable mention be given by a vote of the whole school to that class that had the most attractive and valuable collection of material for any one month.

**Questions**

1. What is the practical value of a bulletin-board?
2. What sort of information may be posted upon it?
3. How may the board be best used to arouse the interest of the scholars?
4. Should they bring items to be posted upon it?
5. Should the board be used only on Missionary Sunday or more frequently?

## XIV

### **Suggested Material for Charts, Diagrams, Etc.**

It has been stated that what is seen by the eye makes a deeper and more lasting impression than what is heard simply through the ear. Charts containing striking sayings by missionaries or others, showing comparative religious and social conditions in Christian and non-Christian lands, comparative expenditures of money for missions and for other things, as well as maps hung on the wall in the schoolroom will be examined by every one, and are extremely valuable as a means of missionary education.

No more graphic presentation of the comparative need of Christian workers in the home land and in India could be shown than the two pictures, one of them containing a thousand persons photographed in the streets of London at the time of the Jubilee of Queen Victoria, and representing the average parish of Protestant Christendom, and the other some fifteen feet long and showing approximately 155,000 people in India, the average parish of every ordained missionary in that land. So dense is the crowd that every inch of the picture shows about a thousand persons. These two pictures can be stretched on the walls of the Sunday-school room with telling effect. They are published in connection with a booklet entitled, "New

Year's Eve, 1900, An Indian Dream," by Lucy E. Guinness, and can be obtained from the Foreign Missions Library, 156 Fifth Avenue, New York, for 50 cents.

The Young People's Missionary Movement, 156 Fifth Avenue, New York, has published a series of six charts or diagrams, showing the comparative number of Christians and non-Christians in the world, the comparative number of ministers at home and abroad, the growth of Christianity during the past century, the comparative religious beliefs in Africa, how Christians spend their money, and that there is power enough, money enough, and men enough to evangelize the world in this generation. The set of six charts can be obtained from any of the denominational Boards. Prices range from \$1.25 to \$2 a set, according to the mounting.

Missionary maps of the world showing areas and comparative religions, as well as one's own denominational mission stations, can be obtained from the various denominational Boards. One of these maps should always be in full view of the school on missionary Sunday. Whatever missionary or country is being studied, attention should be called to the situation by means of a pointer, and gradually the message of the map will find its way into the minds and hearts of the school, showing the world's need, and familiarizing each scholar with the work and mission stations of his own denomination.

Miss Brain, in her admirable book, "Holding the Ropes," has classified a number of striking sentences

of famous missionaries and others, and as many of them are suitable for charts, among the following some have been taken from her book:

FOR USE AS QUOTATIONS.

**The Missionary Obligation**

Jesus Christ alone can save the world, but Jesus Christ cannot save the world alone.

"Every young man and woman should be a junior partner with the Lord Jesus for the salvation of the world."—*Jacob Chamberlain*.

"We are the children of the converts of foreign missionaries, and fairness means that I must do to others as men once did for me."—*M. D. Babcock*.

"No interest in Missions, betrays either woeful ignorance or wilful disobedience."—*M. D. Babcock*.

The Duke of Wellington, when asked his opinion of foreign missions, replied, "What are your marching orders?"

"While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by him to keep you out of the foreign field."—*Ion Keith-Falconer*.

"A need, a need known, and the power to meet that need, constitute a call."

"If Christianity is false, we ought to suppress it; if Christianity is true we are bound to propagate it."—*Archbishop Whateley*.

"No man has money enough to purchase immunity from personal Christian service."—*J. Campbell White*.

"As long as there are millions destitute of the Word of God and knowledge of Jesus Christ, it will be impossible for me to devote my time and energy to those who have both."—*J. L. Ewen*.

### **The Home Church and World-wide Evangelization**

"The mission of the church is Missions."

"Only as the church fulfils her missionary obligation does she justify her existence."

"The church which ceases to be evangelistic will soon cease to be evangelical."—*Alexander Duff*.

"Every man, woman, and child in heathen darkness is a challenge to the church."—*S. Earl Taylor*.

"Every church should support two pastors—one for the thousands at home, the other for the millions abroad."—*Jacob Chamberlain*.

"The life and prosperity of the home church depend upon the extent and energy with which she prosecutes her foreign missionary enterprise."—*George F. Pentecost*.

### **Money and World-wide Evangelization**

"We cannot serve God and Mammon, but we can serve God with Mammon."—*Robert E. Speer*.

"I place no value on anything I have or may possess, except in its relation to the Kingdom of Jesus Christ."—*David Livingstone*.

### **Medical Missions**

"God had an only Son, and he was a missionary and a physician."—*David Livingstone*.

"Medical missionary work is the golden key that is to-day unlocking many of the most strongly-barred fortresses of Satan."—*Irene H. Barnes*.

"There is certainly no such field for evangelistic work as the wards of a hospital in a land like China."—*John Kenneth MacKenzie*.

"Our remedies frequently fail, but Christ as the remedy for sin never fails."—*John Kenneth MacKenzie*.

### **Miscellaneous**

"We can do it, *if* we will."—*Samuel J. Mills*.

"We can do it, *and* we will."—*Samuel B. Capen*.

"Expect great things from God, attempt great things for God."—*William Carey.*

"Anywhere, provided it be forward."—*David Livingstone.*

"Let me fail in trying to do something, rather than to sit still and do nothing."—*Cyrus Hamlin.*

"Prayer and pains through faith in Jesus Christ will do anything."—*John Eliot.*

"Nothing earthly will make me give up my work in despair. I encourage myself in the Lord my God and go forward."—*Words of David Livingstone shortly before his death.*

"I declare, now that I am dying, I would not have spent my life otherwise for the whole world."—*David Brainerd.*

"I see no business in life but the work of Christ, neither do I desire any employment in all eternity but his service."—*Henry Martyn.*

"Turning care into prayer."—*The favorite expression of John Hunt of Fiji.*

"The greatest foes of missions are prejudice and indifference, and ignorance is the mother of them both."

"If you want to serve your race, go where no one else will go, and do what no one else will do."—*Mary Lyon.*

"Emotion is no substitute for action."—*George L. Pilkington.*

"The prospects are as bright as the promises of God."—*Adoniram Judson.*

Dr. John Scudder was once asked, "What are the discouragements of your work?" "I do not know the word," he replied; "I long ago erased it from my vocabulary."

Vanderkemp, the veteran missionary to Africa, was once asked, "Have you ever repented being a missionary?" "I would not exchange my work for a Kingdom," was his reply.

"Indifference to missions is the worst kind of treason. Enthusiasm for missions is the measure both of our faith in Christ and of our love to man."—*Henry Van Dyke.*

"Home missions does not mean home missions for home alone. It means missions that begin at home and continue for all the world. We want America for Christ because we want America to help win the world for Christ."—*Henry Van Dyke.*



## CHARTS.

In addition to quotations from famous men and missionaries for use as mottoes on the blackboard or on muslin, larger charts and diagrams can be made which will be striking in their effect: For such use the following are suggested:

**A Divided Church**

Is it well to say, "Charity begins at home" about the time an offering for foreign missions is to be taken?

Is it spiritual and Christian economy to argue that until the local work is well established it is folly to ask the church to give for missions, especially for foreign missions?

In 1832 the Baptists of Indiana separated on mission and anti-mission lines, each division numbering about 3,000.

In 1882, fifty years later, the anti-mission Baptists still numbered about 3,000, while the missionary Baptists had increased to 37,000.

In 1836, the Miami Baptist Association of Ohio divided on mission and anti-mission lines. Nineteen churches with 742 members excluded six churches with 441 members, for having the missionary spirit.

In 1888, fifty-two years later, the nineteen anti-mission churches had decreased to five (one has since died), the 742 members had decreased to 151, and not one of these churches had as many members as in 1836. But the six missionary churches had increased to 65, and the 441 members had increased to 7,212.

In 1840, the Baptists of North Carolina separated on mission and anti-mission lines, the missionary Baptists numbering about 24,000 and the anti-mission, 12,000. Fifty years later, in 1890, the anti-mission Baptists of the state were still about 12,000, but the missionary Baptists had increased to 300,000.

Facts speak louder than words. "There is that withholdeth more than is meet, but it tendeth to poverty."



**A Divided Church on the Subject of Missions**

The actual condition of Bryan Station (Kentucky) Baptist Church, the left side of which (as you look at the picture) was supported by missionary, and the right side by anti-missionary members.

## **A Century of Progress in Foreign Missions**

1800

One hundred Protestant missionaries.

The Bible translated into sixty-six languages.

No Medical Missions.

Very few native Christians.

Four-fifths of the world closed to the Gospel.

Practically nothing given for Foreign Missions.

Christian world did not believe the Gospel would save heathen.

Churches opposed to Missions.

Missions not recognized in colleges.

Practically no helpers.

1907

Eighteen thousand Protestant missionaries.

The Bible translated into nearly 465 languages.

Eight hundred medical missionaries, 1,000 hospitals and 3,000,000 patients annually.

A native church with over 2,000,000 members.

The whole world open to the Gospel.

\$21,800,000 given by the Protestants of the world last year.

Demonstrated that the Gospel will save to the uttermost the most degraded.

Now deeply interested.

Thousands of volunteers now on the field—thousands preparing to go.

Seventy thousand native preachers, evangelists, teachers, and helpers.

## **Did You Ever Hear it Said :**

"I do not believe in foreign missions."

"They are too far away."

"There is so much to be done at home."

If that had been the belief of the early church, Christianity would never have gotten beyond Palestine, and we to-day would be heathen.

**Why Not Use It ?****IT WILL**

{	Dispel Ignorance
	Remove Prejudice
	Overcome Indifference
	Arouse Interest
	Promote Investigation
	Stimulate Prayer
	Encourage Benevolence
	Provide Missionaries

The key should be drawn on a detachable piece of muslin, the handle part alone being sewed to the chart, and along the length of the key, hooks and eyes attached. When the key is drawn back, underneath on the chart appear the two words, "Missionary Education."

**Our Church Policy**

I. It is the mission of The Whole Church to give the gospel to The Whole World.

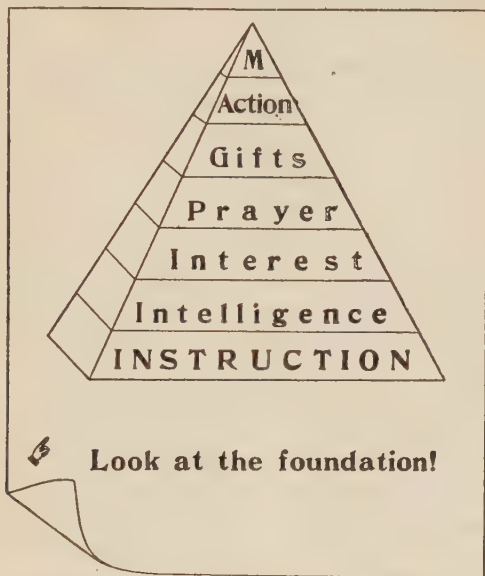
II. This entire Church being A Missionary Society, each member of The Body is under covenant to help to fulfil the will of The Head: to give the gospel to every creature.

III. Every Christian is commanded to "Go" if not in person, then potentially, having a share by gift and prayer in supporting A Parish Abroad, as well as The Parish at Home.

IV. Our Giving should be an Act of Worship (Prov. 3:9); Cheerful (2 Cor. 9:7), and according to the Rule of Three (1 Cor. 16:2).

Individually	"Let every one of you Lay by him in store on the
Systematically	First day of the week
Proportionately	As God hath prospered him."

Attention may also be drawn to the need of missionary instruction by the use of a pyramid, as below:



(Note.—The M stands for “Missionaries.”)

### **Some Questions**

**CAN YOU ANSWER THEM?**

How shall the Christless believe in Him of whom they have not heard?

How shall they hear without a preacher?

How shall they preach except they be sent?

How many will be sent if every Christian would do, proportionately to his income, as much for missions as I am now doing?

**THINK IT OVER.**

Another useful chart, answering the questionings of some, ought to hang in view of the school each Sunday missions is studied:

### **Missions in the Sunday-school**

#### **OUR REASONS**

Information

Interest

Inspiration

#### **OUR AIM**

That the NEED and OPPORTUNITY of MISSIONS may become to us so real that we may fulfil our own obligation.

#### **THE RESULT.**

NOTHING or SOMETHING.

Dependent on our own personal	{	STUDY PRAYER BENEVOLENCE OBEDIENCE
----------------------------------	---	---

The following is also useful:—

#### **THE ONLY EXPLANATION**

EITHER

INEXCUSABLE IGNORANCE

OR

WILFUL DISOBEDIENCE

IF

NO INTEREST IN MISSIONS.

WHICH?

**Figure it Out for Yourself. Is It True?**

*That* God is absolute  
Owner of all that the  
world has or may  
contain?

*That* God has never re-  
nounced his owner-  
ship to the wealth of  
the world?

*That* God may at any  
moment take wealth  
away from a man,  
or may take a man  
away from his  
wealth?

*That* the Son of God  
was at one time rich  
beyond all earthly  
comparison, yet for  
our sakes he be-  
came poor, that we  
through his poverty  
might become rich?

*That* we are trustees of  
the Almighty and  
that we are some day  
to give full account  
of our stewardship?

*That* we are accountable  
to God not only for  
the good use of our  
money, but for the  
best use?

*That* like Livingstone,  
we should place no  
value on anything  
we have or may pos-  
sess, except in its re-  
lation to the King-  
dom of Jesus Christ?

*That* if we bring all the  
tithes into the store-  
house, God will pour  
out a blessing that  
we will not be able  
to contain?

IS IT { CHRISTLIKE  
GENEROUS ?  
FAIR

Out of every dollar for benevolence  
To keep 94 cents at home  
To send 6 cents abroad

**Do You Belong to a Missionary Society?**

You do, if you are a member of the church, because the church is an organized missionary society for giving the gospel to the whole world?



**If You Were Sick**

Would you like drums beaten to drive the evil spirit away?  
They do it in Africa.

Would you like some innocent person to be accused of bewitching you? They do it in Africa.

Would you like red hot pins stuck in your flesh to let out the pain? They do it in China.

Would you like paper cats strung in front of your house?  
They do it in Korea.

Would you like a mixture of scorpions, toads, centipedes and wasps? They take it in China.

Would you like broth made from the living flesh of your own child? They make it in China.

Truly the dark places of the earth are habitations of cruelty.  
Would you like to tell those afflicted a better way?

**Would You Like this Dose of Medicine?**

It is often prescribed in China:

<b>R</b>	Powdered snake .....	2 parts.
	Centipedes .....	6 parts.
	Scorpions .....	4 parts.
	Wasps and their nests .....	1 part.
	Toads .....	20 parts.

Grind thoroughly, mix with honey and make into pills.  
Two to be taken four times daily.

**If the Christians of the United States**

would give each week to Foreign Missions

1 cent, the Income would be .....	\$10,000,000 a year.
The cost of a postage stamp, the Income would be .....	20,000,000 " "
The cost of a car fare, the Income would be .....	50,000,000 " "
The cost of a plate of ice cream, the Income would be .....	100,000,000 " "
15 cents, the price per hour of the most unskilled labor, the Income would be ...	150,000,000 " "

We now give 7 mills, or the equivalent of 3 minutes a week of the most unskilled labor, to Foreign Missions.

## What Missionaries Have Done

Missionaries have translated the Bible into about seven-tenths of the world's speech.

It is to missionary efforts that all South Sea literature is due; there is not a single case on record of the reduction to writing of a Polynesian language by another than a Christian worker.

During the nineteenth century missionaries reduced to writing for the first time 219 spoken languages, for the purpose of Bible translating. Bishop Patteson alone gave a written form to twenty-three Melanesian languages, and made grammars in thirteen of these.

Missionaries have done more than any one class to bring peace among savage tribes.

Missionaries were the first to give any information about the far interior of Africa. They have given the world more accurate geographical knowledge of that land than all other classes combined.

All the museums of the world have been enriched by the examples of the plants, animals, and products of distant countries collected by missionaries.

"Perhaps the most useful drug is quinine, and the world owes it to the Jesuit missionaries of South America."—*Dr. Keene*.

The missionaries have extended the world's commerce. The trade with the Fiji Islands in one year is more than the entire amount spent in fifty years in christianizing them. A great English statesman estimated that when a missionary had been twenty years on the field he was worth in his indirect expansion of trade and commerce ten thousand pounds per year to British commerce.

The export trade of the United States to Asiatic countries jumped from about \$53,000,000 in 1903 to about \$127,000,000 in 1905, which was due chiefly to missionary influence.

## The Power of God in Japan

### AN OLD DECREE.

"So long as the sun shall continue to warm the earth let no Christian be so bold as to come to Japan."—*Imperial Edict*, 1868.

### AN OLDER DECREE.

"My word shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—*Isaiah 55:11*.

### A FULFILMENT.

To the Y. M. C. A. of Japan:—"Having heard of your work for the comforting of the soldiers at the front, their majesties, the Emperor and Empress, are pleased to grant you the sum of ten thousand yen."—*The Imperial Household Department*, May, 1905.

## Think It Over

Of every two infants in the world one first sees the light in heathen Asia: To what instruction is it born?

Of every two brides one offers her vows there: To what affection is she destined?

Of every two families one spreads its table there: What love unites their circle?

Of every two widows one is lamenting there: What consolation will soothe her?

Of every two orphan girls one is wandering there: What charities will protect her?

Of every two wounded consciences one is trembling there: What balm, what physician, does it know?

Of every two that die one is departing there: What is his hope for the future?

### Why ?

*Why* should we give money to save heathen abroad, when there are so many heathen at home?

There are some other *WHYS* equally logical.

*Why* should I give money to save those in other parts of this country when there are needy ones in my own state?

*Why* should I give for those in other parts of the state when there are needy in my own town?

*Why* should I give to the poor of the town when my own church needs money?

*Why* should I give money to the church when my own family wishes to have it?

*Why* should I give to my family what I might spend on myself?

*Why?*—Because I am a Christian, not a heathen.

Any of the chart material or quotations that have been given can be written on the blackboard, or put in permanent form by printing or stenciling on muslin. A complete outfit of large rubber letters mounted on wood can be obtained at printers' supply houses for about \$4, also from Millard & Co., 12 East Sixteenth Street, New York. Muslin can be purchased for a few cents a yard. The help of some of the older boys can be secured in the making of the charts under the direction of a member of the Missionary Committee. Various combinations of three or four quotations can be put on a single chart, under the headings given above, or such as "Heroic Words of Great Missionaries," "Who Said It?" giving the quotations and arousing the spirit of investigation on the scholar's part. Sections of maps for use on a particular Sunday can be drawn on the blackboard during the week by some of

the members of the school. The Missionary Committee should seek to enlist the co-operation of just as many members of the school as possible, in all the various lines of work that need to be done.

Additional charts will be found in Appendix D.

### Questions

1. Why are charts valuable for use in the Sunday-school?
2. What ones would you use if you desired to appeal to persons indifferent about missions? To persons who give nothing to missions?
3. Suggest a selection of quotations and chart material for use in a school knowing nothing whatever about missions.
4. How can the co-operation of the scholars be secured in the making of charts?

## XV

### A Missionary Sunday Demonstrated

Let us imagine ourselves visitors on "Missionary Sunday" to a Sunday-school organized for missionary work. As we enter, we notice that the secretary at the door marks the attendance of all scholars, thus relieving the individual teacher of the necessity of taking time for this during the Sunday-school session. Near the door, in a conspicuous place, is a bulletin-board, and our attention is attracted by the following headline:

#### Whose Motto?

**Expect great things from God: Attempt great things for God**

On the wall back of the platform is a large missionary map of the world. On either side of it hangs a chart. One reads as follows:

#### Missions in the Bible School

##### OUR REASONS

Information

Interest

Inspiration

##### OUR AIM

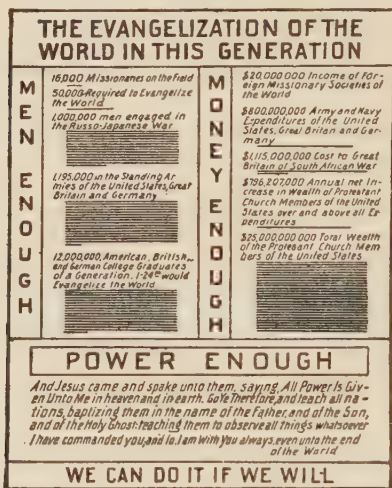
That the NEED and OPPORTUNITY of MISSIONS may become to us so real that we may fulfil our own obligation.

##### THE RESULT

**NOTHING or SOMETHING**

Dependent on our own personal	{ STUDY PRAYER BENEVOLENCE OBEDIENCE
----------------------------------	--

The other chart contains the following:



*Museum.*—In one corner of the room stands the missionary museum. In it we find quite an array of curios, all labeled; fetiches from Africa, a prayer-wheel from Burma, an idol from India, an ancestral tablet from Japan, a pair of women's shoes from China, some samples of sewing and of carpentry work from industrial schools in India and North Carolina, toward whose support the Sunday-school contributes. There is part of a totem pole from Alaska and a miniature dog sled, a model of the kind used by the missionaries among the Eskimos. These are a few of the things that have been gathered by the school during a period of four or five years.



*Pictures.*—Hanging on the walls we notice the pictures of the home and foreign missionaries whom the school helps support. There are also pictures of the mission compound abroad and of various features of the home and foreign work.

*The Library.*—We are invited to inspect the missionary library, and on the shelves we find quite an array of books classified according to the age of the scholars, and also according to countries. There are most interesting books of missionary fiction, and we are told by the librarian that all new books are noted on the bulletin-board, and that from each, on different Sundays, an interesting incident is told in three to five minutes to the school to cause a demand for them.

As we enter the Sunday-school room once more we notice on the blackboard this information:

### **Missionary Topic for To-day**

**WILLIAM CAREY, 1761-1834**

**First Missionary of the First Missionary Society in England  
Cobbler, Educator, Translator**

**"The Wycliff of the East"**

**Translated the Bible wholly or in part into 34 languages and dialects**

*Opening Exercises, Hymn and Prayer.*—Promptly at the hour for opening the superintendent announces the first hymn, "When Morning Gilds the Skies." At its conclusion he said, "In that hymn of praise I am sure we wish all the girls and boys of India might join, but many of them have never heard of Christ. Will Mr. Brown lead us in a brief prayer, not exceeding one minute, that the missionaries to-day in India

may gather some new scholars into their Sunday-schools, remembering to pray especially for Dr. J. C. R. Ewing, of Lahore, our own missionary, and for those mentioned in our Year Book of Prayer for to-day. Their names are on the blackboard. Then will Mr. Black follow in a one-minute prayer for Mr. Long, our worker among the Highlanders in North Carolina, and also for the other home missionaries mentioned in the Prayer Calendar for to-day. Their names are also on the blackboard."

At the conclusion of the prayers, the superintendent said:

"Now we are going to sing a missionary hymn from memory, one that was written by a missionary to India, Bishop Heber's 'From Greenland's Icy Mountains.'"

*Map Drill.*—After the singing of the hymn, the chairman of the Missionary Committee came forward and called attention to the map. His first question was:

"If we wanted to start for Calcutta where Carey landed in 1793, in what direction would we travel?" "Could we go by any other route?" "Which would be shorter?" How long did it take Carey to go from England?" "That was in 1793. Now let us see, where did Carey begin his work?" "At Mudnabatty. Then Serampore." "We shall mark these as the first mission stations with gilt stars, and get one of Miss White's Junior boys to put them on for us. You will see one star has 1793 on it and the other 1800. They indicate the beginnings of Protestant missions in India. Next Missionary Sunday, as we continue our missionary study on India, we shall see how Christianity spread from these centers through other missionaries to other parts of the empire."

*Scripture.*—The Scripture lesson was then announced, every scholar who had brought his own Bible being asked to hold it up. Psalm 119:97-105 was read responsively, the superintendent saying:

“We are going to read to-day a passage which shows how valuable the Word of God is. Did you ever think what it would be to be without a Bible? The people of India never had one until Carey translated it for them?”

*Notices and Reports.*—Then came the notices for the day and the treasurer’s report. He stated that more than nine-tenths of the membership were now regularly enrolled as proportionate and systematic givers, and that he hoped every member of the school would be so enrolled before long. The report of the preceding Sunday was then posted, as follows, attention being called to the total number of “givers” and “omitters,” and the comparison with last year:—

March 1, 1908.			
Department.	Givers.	Omitters.	Amount.
Officers .....	12		\$1.25
Home Department .....	37	14	2.59
Seniors .....	127	9	6.43
Intermediates .....	75	6	3.15
Junior .....	93	3	2.27
Primary .....	72	2	1.76
Beginners .....	34	3	.83
Total .....	450	37	\$18.28
Corresponding Sunday last year..	364	93	16.25

There was an announcement of a stereopticon lecture on India for Thursday night, parents as well as

scholars being invited, and some moving pictures of present-day scenes in India were promised. It was then stated that the supplemental work for the day, which was a missionary lesson on Carey, would be taken up in the classes for fifteen minutes.

We were sitting near an Intermediate class and the following treatment of the missionary lesson was given by the teacher. Each scholar had had a text-book from which to prepare the lesson during the week. The one used in this particular school was "Missionary Studies for the Sunday-school, Third Series," published by The Sunday School Times Company.

### *The Missionary Lesson in the Class.*

"Our aim to-day in our missionary lesson," said the teacher, "is to see the value of literary work in missionary service."

"Suppose you were a missionary in India, John, what is the first thing you would need to do?"

"Get a place to live."

"Yes, and that would be with some of the other missionaries at first. Did Carey find any missionaries in India to whom he might go?"

"No, he was the first."

"After you had gotten settled in your new home, in order to talk with the people, what would you need to do?"

"Learn the language."

"Now, let us see, what did Carey do when he first landed in India? What difficulties did he have to meet? Did they discourage him? Had he conquered any difficulties before reaching India?"

The facts of his poverty, his struggles to support his family, and the opposition to his missionary ideas were all brought out in the discussion.

"But how did God provide for him, both in England and in India?" "Was the time spent in Mudnabatty lost?" "Why not?" "Was there anything providential in the fact that the Hindus were so hard to reach, and that Carey could not do very much itinerating during his first seven years in India?" It was brought out that though he could not preach to many, he resolved to give the natives the Bible in their own tongue. "What aptitude did Carey have for language study?"

"What two events of great importance occurred in the year 1800?"

"The baptism of the first convert and the translation of the New Testament in Bengalee." "Which was the more important?"

This question led to a good deal of difference of opinion, and it was brought out that Christian literature may often reach those whom the missionary or native convert cannot. The necessity of the Bible for Christian growth was also emphasized, so that at the close of the lesson every boy of the class realized the supreme value of translating the Bible and other Christian literature into heathen tongues.

Each boy was given a picture of Carey to put in his note-book and was asked to copy down the material that was on the blackboard, and then during the week to note the reforms that Carey introduced into India. Each was also to state what he considered was the greatest thing that Carey did for India, and why he thought so.

*The Bible Lesson in the Class.*—Promptly at the close of the fifteen-minute period, a chord was sounded on the piano and the classes began at once the Bible

lesson of the day. Five minutes before the end of the thirty-minute period, another chord was struck, giving warning of the approaching end of the lesson. Then when the time had elapsed, the superintendent stepped forward and called upon the school for a moment of silent prayer, asking each one to pray that the lesson just studied and all the exercises of the day might make a deep spiritual impression. The pastor concluded with a brief audible prayer along the lines suggested by the superintendent.

*Closing Exercises.*—With a great deal of spirit the school then sang, “The Son of God Goes Forth to War,” attention being called to the fact that this hymn also was written by Bishop Heber of India.

“Before we take up the review of to-day,” said the superintendent, “we are going to have two or three of the most recent items from the work in India told us by as many boys.” These were the items given, *not* read:

In the Wanamaker girls’ school at Allahabad (pointing out the place on the map), the teachers and pupils are greatly interested in The National Missionary Society. They meet every Sunday morning to pray for it and have given 107 rupees to the Society. It was organized in December, 1905, and we are particularly interested to know that the delegates met on Christmas day in the very room that William Carey used as his library in Serampore.

A missionary from the Etawah district, where there are 800,000 people, writes that the past week he baptized more than 100 people, and that he believes 100,000 could be won to Christianity in a few years if there were enough workers.

In this same Etawah district people are suffering just now from famine. They need food, shelter, and medicine. Six cents a day will keep a family from starvation.

"Now, girls and boys," said the superintendent, "how many of you expect to go home to dinner to-day?" Every hand was raised. "Suppose when you got there your mother should say, 'I'm very sorry, Mary (or John), but there is no dinner ready.' When supper time would come around she would say again, 'I'm sorry, but there isn't any supper.' By that time you would begin to feel pretty hungry. Well, thousands in India never eat but one meal a day, and in this time of famine many do not get even that. All here who would like to join us in denying ourselves something this week and bring the money for the 'special famine fund' for India next Sunday are asked to do so. Perhaps if you speak to mother and father about it, the whole family might agree to give up butter or desserts this week. Talk it over when you get home."

*Review of the Missionary Lesson.*—One of the teachers then gave a review of the missionary lesson:

"If you will look at the blackboard a moment, girls and boys, you will notice the name of one of the most famous men in modern missions. Sometimes he is called the 'Father of Modern Missions.' Can you guess why? Yes, because he was the one who started the movement, and was the means of the formation of the first Foreign Missionary Society in England and became its first missionary.

"It is always hard in a few words to tell the story of a life, but the three on the board tell Carey's life. You have



already filled in the details in your class work. You know the story,—how he rose from the cobbler's bench to the professor's chair. He did so because he followed out what he chose as the motto of his life. Who can give it? Yes, 'Expect great things from God, attempt great things for God.'

"Now, there is just one scene in his life, and something that he then said, that I want to dwell on in the moment that remains. After the missionary society had been formed, the next question was, Who shall be the missionary and where shall he go? A surgeon in the employ of the East India Company had just returned to England and was invited to address the Society. He did so, and as he talked, every one realized what an opportunity there was for mission work. 'There is a gold-mine in India,' said one, 'but it seems almost as deep as the center of the earth. Who will venture to explore it?' 'I will go down,' said Carey, 'but remember that you must hold the ropes.'

"Now, girls and boys, do you think he asked anything that wasn't fair or square?" (Exclamations of "No.") "I have brought with me to-day a rope, I didn't have a gold-mine; and I want all the girls and boys here in front to get their hands on this rope." (Hands out the rope.) "Now, suppose there was a deep hole right down in the bottom of this floor, 25 feet deep, and one of the little Primary children had fallen in, would you want to leave him there? No, every boy here would volunteer to go down and get him out. Suppose we selected William Brown to do it. There are two things William would want to know about the rope with which we would let him down. Can you tell what they are? First, that it was long enough, and second, that it was strong enough. If the rope were only 10 feet long, would it do? No. Why not? Too short.

"Yes, and there are some missionary ropes which are too short. Some don't go beyond the vestibule of their own Sunday-school room; some don't get beyond the local vil-

lage, town or city. But a missionary rope to be of any use has got to be long enough to reach every place of need.

"But what else must the rope be? Strong enough. Would William be willing to have us let him down with a piece of O. N. T. cotton or a string? I guess not. He wants to be sure the rope is strong. What makes a rope strong? The strands. The greater the number of strands, the stronger the rope.

"Now, the boy who has hold of the end of that rope, will he tell me how many strands he can see? Three, yes.

"There must be *at least three strands* to every missionary rope. Can you guess what they are? Prayer. Yes, that is surely one of them. What the missionaries want and ask for is a great deal of prayer, the kind that has a lot of heart and earnestness in it. I have a friend now in China, and before he went he told me that what he feared most was not the difficulties he would meet in China, but the indifference of the church at home. He was afraid that those of us here would let go of the missionary rope.

"Can you name another strand? Gifts. Yes. If we are honest in praying, we must be prompt in paying. There is not much use in praying, unless we help answer the prayer by giving. We ought to give that which costs us something, that which means some hard work and some self-denial, or else we shall not know the real joy of giving.

"And now, can anybody guess a third strand? Let me help you. Have any of you ever been far away from home and from mother and from father for a few days? Yes, I see some have. Well, what man is it that you look for very eagerly about breakfast time, dressed in gray and with a leather bag over his shoulder? The letter man. Yes, and you are hoping there is a letter for you. Suppose you were six or eight or ten thousand miles away from home, and a missionary among people who didn't speak your language, and whose customs and habits were all different from yours. Do you think you would be glad to get a letter from home? Yes, I am sure you would.

How eagerly you would wait for the arrival of the mail and how glad to find some letters from the dear home land.

"Well, girls and boys, *you* can help make some missionary glad by writing a letter this week, not an old man's letter or an old lady's letter, but a boy's letter, a girl's letter, telling him that you know something about what a missionary does, what he stands for, and that you believe in the work, and that your hands are on the missionary rope.

"These three strands together, girls and boys, prayer, giving, correspondence, make a pretty good missionary rope. The missionaries are mightily concerned if our hands have hold of it. Are they asking anything that isn't fair or square? Where are your hands?"

A brief prayer, asking that every girl and boy in the school might realize their personal obligation to missionary service while here at home, and that Carey's heroic example might be an incentive to each, concluded the exercises of the day. To all who wished to have them, souvenirs were distributed at the door. They represented gold nuggets, being gilded, and on them were noted some facts of Carey's life, as follows:

India is a gold-mine, but who will venture to explore it? I will go down, but remember you must hold the ropes.

1761—William Carey—1834. "Expect great things from God; attempt great things for God."

The entire school session occupied one hour and twenty minutes.

## XVI

### Missionary Plans in Actual Operation

In an increasing number of Sunday-schools throughout the country both Home and Foreign Missions are being systematically presented. In the statements of plans that follow, a large variety of methods is seen to be in operation. Definite educational, financial and spiritual results are being secured. Such benefits need not be confined to these schools alone, but are within the reach of all. There are doubtless difficulties to be overcome in every school before missionary teaching can be made a complete success. Lack of interest, brevity of the Sunday-school session, imperfect equipment, lack of properly qualified teachers, are some of the problems that have been faced and met by the workers who give their testimonies in the following pages. This chapter will prove a mine of suggestions to the wide-awake Sunday-school worker eager for help. Classification of the schools has been made as follows:—

#### I.

The School in the Large City.

#### II.

The School in the Small City or Town.

#### III.

The School in the Suburbs or Country.

## I. THE SCHOOL IN THE LARGE CITY.

## BEDFORD PRESBYTERIAN BIBLE SCHOOL

BROOKLYN, N. Y.

**Special Features :** Excellent graded work—Systematic instruction in classes and from platform—Interpretative, illustrative, and supplemental methods of instruction all employed—Unique method to promote reading of missionary books.

The Bedford Bible School of Brooklyn is a graded school, and the missionary instruction is adapted to the various grades. It begins in the Beginners' department. There the little ones are interested in other children, and are taught such lessons as God's love to all, helpfulness, and love to all.

In the Primary department one Sunday a month is observed as Missionary Sunday—prayers, Bible verses, songs and gifts are definitely related to the children outside the Church Circle—at home and abroad. Every Sunday a child recites a little story on missionary facts selected by one of the teachers. Love money (given from the children's own possessions), and birthday pennies are given to missions, and many little devices are used to add interest. Sometimes paper money is used to paste over a large picture of an idol, missionary boxes are given out, and on Missionary Sunday every child (120 or more) receives a little picture cut from current magazines. Certain lessons of the year are treated especially as missionary lessons.

In the Junior department similar methods are used, but adapted to older pupils. The Intermediate, Senior and Adult departments observe the last Sunday of each month as Missionary Sunday. Songs, Scripture, and a ten-minute talk relate to missions, and the service is made as bright and interesting as possible. Missionaries, when available, stereopticon views, maps, etc., make these days memorable, and the whole offering the following Sunday is devoted to the object presented that day. The school supports itself by individual pledges, and an envelope for the first Sunday of each month is marked for missions, so that even if a pupil is absent the offering goes for this purpose.

The Missionary Committee also stirs up interest in missionary books. Awards are given for the best answers to questions based on the books suggested for reading. In the Junior department Miss Crowell's "Junior" books are given out and the scholars are asked in which country they would rather live and why. In the Intermediate department the question may be: "What missionary do you think was bravest and best?"—based on Lambert's "Romance of Missionary Heroism." The Seniors, likewise, are asked: "If you had \$10,000 to invest for missions where would you think it best to give it?" The literature for this is found in Trull's text-books, or in those of the Young People's Missionary Movement. Papers 200 to 500 words in length are asked for and awards are given in pictures, flags, curios or books.

The programs furnished by the Presbyterian Boards of Home and Foreign Missions are also used on appropriate Sundays, and the pupils are urged to take these and other leaflet literature home with them.

But the most important instruction is that given by the individual teachers. In the meetings for lesson study, missionary truths and incidents are suggested and the Teachers' Library Committee furnish references from the library. In this way the fundamental principles of Christianity and the present-day progress of the church are vitally linked with the Bible lesson of the day, *the regular course of study is not interrupted and interest in the world-wide campaigns of the church does not depend on spasmodic effort or appeal, but on systematic instruction by teachers and from the platform.* Certain lessons are uniformly taught in their missionary aspect, but in regular course; for example, The Flood; Abram's Call; The Fall of Jericho; Gideon's Victory; The Lepers at the Siege of Samaria; Feeding the Five Thousand; The Great Commission; The Sending Out of Barnabas and Paul; The Macedonian Vision, etc.

Regular Bible study courses are pursued for about nine months in the year in this school, and it is now proposed to use the summer sessions for mission study with mis-

sionary text-books, missionary curios, and photographs to illustrate these lessons. A missionary cabinet will add much to the interest.

It is the fundamental principle of the Bedford Bible School that the Bible is to have first place; other books are merely supplementary. The importance of consecutive courses of study is emphasized so that special days are not as a rule allowed to interfere. We have found it the best plan to give missions, temperance, Sabbath keeping and other special topics the place given them in the Bible, no more and no less. Properly taught missions are unsurpassed for interest and inspiration, and make a balanced, not an unbalanced Christian.

DEHAVAN L. PIERSON,  
*Superintendent.*

March 27, 1908.

BUSHWICK AVENUE-CENTRAL METHODIST EPISCOPAL SUNDAY-  
SCHOOL  
BROOKLYN, N. Y.

**Special Feature :** Support of specific work at home and abroad doubled offerings.

On Missionary Sunday, the fourth Sunday in the month, a missionary address is given, usually, and special information, missionaries often addressing us. The Young People's Missionary Movement's enlarged pictures and stories are used. We have a missionary library. The church and school support a missionary in Korea, from whom we get concrete information. We as a school are supporting altogether seven girls and one Bible woman in foreign fields—three of these supported by our organized Bible classes. Several girls in home mission institutions are also cared for.

A mission study class from the Sunday-school meets weekly. Our supplemental and manual work, which runs through all grades up to and through our Intermediate, has not yet taken on specific missionary lines, but probably will soon. Our Missionary Committee is pushing the work hard and places in all departments the week before Missionary



Sunday, in bold type, the placard, "Next Sunday is Missionary Day" and on the Sunday, "To-day is Missionary Day." In this way everybody is prepared for the special collection, whereas formerly teachers and scholars would often forget it. Our collections have doubled easily, for missionary purposes, since we took up the support of a missionary and have worked persistently at the diffusion of missionary spirit and information.

F. L. BROWN,  
*Superintendent.*

April 8, 1908.

FIFTH AVENUE PRESBYTERIAN SUNDAY-SCHOOL  
NEW YORK CITY.

**Special Features:** Small school—Efficient committee—Missionary teacher-training—Manual work—Use of maps, charts, curios, etc.—Use of text-books.

Our Sunday-school meets at 9.30 A. M., continuing for one hour and a quarter. We allow fifteen minutes for opening exercises, fifteen for supplemental work, thirty minutes for International lesson and fifteen minutes for closing exercises.

The supplemental work is graded study of the Bible as a book, its contents, its geography, a brief historical outline, and a course on redemption, and on ten consecutive Sundays missionary study. This supplemental study is taught in classes by the regular teachers, and when we are having the missionary supplemental work, the desk review is often on the subject of such work. Occasionally special speakers are secured, but many of the teachers belong to mission-study classes and we can generally secure from among them a speaker. Teachers who have not had the advantage of a regular mission-study class, have at least the help of a preview of the month's missionary lessons at the monthly teachers'-meeting.

The work done by the scholars at home is encouraging. The quality of this work depends however, largely upon the attitude of the teacher towards supplemental work. If the

teacher treats it as secondary as well as supplemental, the scholar is quick to "follow in his train"; on the other hand, an enthusiastic teacher means almost without exception, an enthusiastic scholar. The older pupils keep missionary note-books, for questions and answers and items of interest; the younger boys and girls, picture note-books, and into these from week to week they paste the typewritten questions on the lesson prepared by each individual teacher two weeks in advance. The walls are hung with charts seldom enough to make the scholars eager to read them, and either a missionary map of the world or a map of the particular country that they are studying is kept before them on "Missionary Sundays." The library is made use of, one of the teachers telling occasionally a story or two from some books which can be secured after the school session. Such story-telling always brings eager applicants to the desk, and the books from which the stories have been told are usually in demand for six weeks after the "advertising."

All the offerings of the school are given for benevolent causes. In short, our study has created knowledge, aroused interest, quickened sympathy into helpful activity, and *in some cases led to life consecration to the cause of Missions*. I dare not say that the mission study in the school has been solely responsible for these results, but it has helped, and our boys and girls take a broader view of the "regions beyond," and a more truly patriotic interest in their home land because of their study of Home and Foreign missions.

Our courses of study are planned by a Missionary Committee of five members. Each year they have prepared the material, which has either been typewritten for the scholars' use or published in book form. The latter are now issued by The Sunday School Times Co., and may be secured from them. The committee prepares the special missionary programs for each Missionary Sunday, adds necessary books to the library, and plans for special offerings (Christmas, Easter, etc.).

The committee has the help of the pastor's warm approval, and the superintendent's sympathetic co-operation, while almost all of the teachers are not only willing, but eager, to do what the committee asks of them.

RUTH G. WINANT,  
*Chairman Missionary Committee.*

CENTRAL PRESBYTERIAN SUNDAY-SCHOOL  
NEW YORK CITY.

**Special Features:** Use of a text-book—Questioning by teacher concerning items on bulletin-board—Missionary teacher-training—Supplemental and substitutional methods of instruction—Stimulating effect of the study upon the entire school.

We meet Sunday afternoons at 3 o'clock for an hour or an hour and a quarter session. We use a graded lesson system, and for two years have had missionary instruction.

The first year the lessons were at intervals of two months, but this year we have had them on four successive Sundays, studying India, and using the text-book, "Our Responsibility for India's Millions." In addition to these lessons we expect to have two Home Missionary Sundays in the spring, one on Hampton (where we have a scholarship), and which will include no class instruction, and one on "Immigrants in Our Cities," which will be taught in the classes.

When missionary lessons were first suggested, the teachers said, "But we don't know enough about missions to teach." So a class was formed, which met during the week, a few days before the lesson, in which a sample missionary lesson was taught. Special phases of the subject were assigned to different teachers, some three or four for each lesson, so that all the talking did not need to be done by the leader. Discussion was encouraged to avoid formality. The teachers were induced to read books on the missionary subject. The majority of the teachers attended this preparatory class and considered the lessons helpful. Missionary books were freely circulated.

We have supplemental work in the Primary, Junior 1st and Junior 2d grades, missionary instruction being a part

of the course. In the Junior 2d grade the supplemental lesson is taught from the desk, and the teacher always questions the class each week about the missionary bulletin-board, as to what the children have observed there. As a result we find that the interest in the items on the board is much more intense than it was a year ago.

Note-books were used in the Junior 1st grade, in which the children pasted a missionary picture each Sunday and wrote a Bible verse bearing on it. In the Junior 2d grade one teacher used note-books, but all of the classes had outline maps which were filled in during class.

In the main school the missionary lesson takes the place of the Bible lesson, is taught in the classes and is usually briefer than the regular Bible lesson, to allow time for a missionary speaker or exercise at the close of the session. The time allowed varies from twenty to thirty-five minutes.

The home work required of the scholars was the reading of the text-book and occasionally the preparation of answers to specified questions. Missionary maps were displayed as well as charts, mottoes, etc. Special prayer for missions is offered every Sunday.

All the offerings of the school go to missionary and benevolent objects, but special offerings are taken for special work.

The scholars give much more generously when they know where the money goes than when they think it "goes to the treasurer," as one of our Primary children did some time ago.

As to results, there is a deeper interest in missions on the part of officers, teachers and scholars. It has passed the experimental stage and has come to stay. *The children look interested instead of bored when they hear the word "missionary."* They are becoming familiar with the need and with the lives of some of the heroes who have given up all to supply that need. How much farther it has gone we cannot say yet. The teachers say the scholars remember the missionary lessons better than the others, complain that the time of the lesson is too short and say, "Why can't you teach like that every

Sunday?" We think it has had an indirect influence in some cases in giving a higher standard for preparation for the Bible lessons and a new enthusiasm in teaching.

When we started the work it was *accepted with tolerance* as the proper thing to do, but with no enthusiasm except by the committee. Now our bulletin-board is the first thing shown to visitors and the suggestions of the committee meet with favor always. Almost every one of the teachers has spoken enthusiastically of the work, and I don't believe any would be willing to give it up.

February 19, 1908. EMMA F. CRAGIN,  
*Chairman Missionary Committee.*

WOODSTOCK PRESBYTERIAN SUNDAY-SCHOOL  
NEW YORK CITY.

**Special Features :** Five minutes' talk from the desk on one subject for three months leading up to Review Sunday—Systematic missionary giving in addition to regular offering—Class treasurers.

Session one hour and a half. International lesson used. Five minutes are given before the lesson each Sunday for missionary instruction from the desk by one of the teachers, who gives the talk each Sunday during the entire quarter, and on Review Sunday questions on the work given. This is the second quarter we have tried this, the scholars are very much interested and are very glad to answer questions when asked from the desk. We take Home and Foreign missions alternately. We have a missionary library.

The Missionary Committee is at present trying to cultivate the systematic giving of one penny a Sunday per child, besides the one-tenth of regular offerings and all birthday offerings which we always have given to missions. We find we have to work this plan very carefully. The average scholar is apt to deduct it from the regular offering, and what we are most desirous of cultivating is self-denial. The second month the receipts doubled those of the first, and we hope the third month will be even better. Each class appoints its own

treasurer, who, on the last Sunday of each month, gives the money collected to the treasurer of the Missionary Committee.

Our pastor, superintendent and teachers—with few exceptions—are working hand in hand with our Missionary Committee and we are trusting for greater things in our Sunday-school.

F. M. STEVENSON,

February 25, 1908.

*Chairman of Missionary Committee.*

SUNDAY-SCHOOL OF THE COLLEGIATE CHURCH OF ST. NICHOLAS  
(DUTCH REFORMED)  
NEW YORK CITY.

**Special Features :** Small school—Interest aroused at first chiefly by the efforts of one teacher—Use of text-books—Curios, etc., used in desk reviews—Manual work before school session by scholars—Use of books in the public libraries by the teachers.

We have a very small school but find the course on "Great Heroes Among the Red Men" and "In the Dark Continent," published by The Sunday School Times Co., very interesting to the children and to the teachers as well. Each child is given a book at the beginning, those who lose them must pay 10 cents for another, except in unusual cases. We planned to use the ten minutes each Sunday after the regular lesson, which time is generally used for supplemental work, for each teacher to review the chapter on the missionary heroes. The superintendent then called the school together and either gave some fuller information on certain points himself, using the large map on the wall, or one of the teachers would do it. The map was the special field being studied.

On the Sunday when the books were first used, a talk was given from the platform of about ten to fifteen minutes, on the Indians in general, customs, traits; and several weapons, curios, arrows, etc., were shown. The war banner and moccasins especially interested the boys. Several things were pinned to the bulletin-board. Only one teacher would

speak from the platform at first, then another offered, which makes three people to do it. Pictures were obtained, if possible, of the men studied, and placed on the bulletin-board.

At the session for Marcus Whitman, the story of his wonderful ride was given in detail and followed on the map; with Egerton Young, some interesting incident of his work not found in the text-book.

On the Sunday following the study of the last Indian hero, a talk was given on our own work among the Indians and what is going on now, with pictures of some of them, of our missionaries and a few curios, such as the dress used by those special tribes, and two interesting things which have happened at the stations, or instances of bravery shown by Christian Indians there. A letter was to have been read from one of our children at the Indian orphanage—no time.

The same ideas are being followed for the remaining lessons on Africa.

As our school meets before church, and the time is limited, we have not been able to have a regular missionary program to close the session.

The hymns and Scripture at the beginning of each session referred to the lesson for the day. The hand-work to be done during the course by those who come fifteen minutes early (at 9.30 A. M.), and to whom extra marks are given, is to illustrate a missionary hymn by scrap-book work. We are doing "From Greenland's Icy Mountains." Great interest has been shown by most of the children, only one as a rule, out of each class of six or seven children has neglected to read the lessons over beforehand. When possible, we have passed books from the public library around among the teachers, which books are referred to in the text-books. We feel that if we could have some of the interesting ones referred to for children put in the Sunday-school library that they would be well read.

SARA R. STOUTENBURGH.

April 13, 1908.



OLIVET MEMORIAL CHURCH (UNDENOMINATIONAL) OF THE  
NEW YORK CITY MISSION

LOCATED ON THE LOWER EAST SIDE, NEW YORK.

**Special Features:** Use of stereopticon—Unique method by which even the poorest can give.

Sunday-school from 2.30 to 4 P. M. International lessons used.

The Sunday-school is organized as a "Missionary Association," to which every member of the school belongs, and which contributes to both Home and Foreign missions.

A good missionary map of the world is frequently shown and all the places where we have work are marked by red stars.

We have quarterly meetings on a week-day evening, usually with stereopticon pictures, and we have had as many as 500 at such a meeting.

On the last Sunday of each year instead of the regular Sunday-school, we have an "Annual Meeting," with the best speaker we can procure. Then the president reviews the work of the year, and explains carefully where the money has gone, and what it has accomplished.

The contributions are given regularly and systematically in Sunday-school, with special gifts by any who choose to contribute to a particular cause, and there are birthday envelopes, which the scholars use if they choose (putting in as many cents or dimes as they are years old). We have offerings at the quarterly meetings and the Home Department send in their offerings each quarter.

Our average attendance at Sunday-school is over five hundred, and our average annual amount raised for missionary work is \$1,350. In our jubilee year it was over \$1,500.

We *never* make a special effort, although the children of themselves bring in more the day of the annual meeting and on Easter Sunday. We used (long ago) to have jugs and other devices for raising money, but we decided it was better to train the children to give regularly than to make "spurts." Any child who is too poor to give, can earn a red ticket by

learning the golden text or memory verses each Sunday, and the Sunday-school treasurer redeems these tickets at 1 cent each, so no child misses the opportunity of giving to the missionary cause.

MRS. A. F. SCHAUFFLER,  
*Member Missionary Committee.*

## II. THE SCHOOL IN THE SMALL CITY OR TOWN.

FIRST BAPTIST BIBLE SCHOOL

WEST LYNN, MASS.

**Special Features:** Missionary specialist—Library well used—Missionary Rally Day—Missions emphasized in each lesson—Definite prayer and effort to secure missionary recruits.

We have a missionary secretary whose sole work it is to give her whole time and attention to the promotion of intelligent and effective study in the school. She is a young woman, college graduate, deeply interested in the work of missions, and is also president of a large and successful Woman's Missionary Society in our church.

On each Sunday during the regular session it is planned that she shall speak to two classes on the subject of missions. Her work is usually illustrated by the use of pictures or objects relating to the topic of the day. The whole school from the Primary department to the largest organized class is covered in this way. Of course her plan and methods of teaching have to be adapted to the varying needs.

At our regular teachers' study class on Friday evenings, she is allowed a few minutes to present before our workers the missionary application of the following Sunday's lesson. Her plan is, first of all, that every member might have an intelligent conception of Baptist missions, both Home and Foreign. Within a very few weeks we are to take China as a definite country and specialize on it for some little time to come.

Our library is from week to week being supplied with the very best and most interesting missionary books that we can find. These are not only put into the library, but are

publicly announced from the platform, and a few words of commendation spoken of each book. There is always a rush to secure these books after this.

Every class in the school is provided with a very neat, attractive, informing missionary box. Even in the Senior and Adult departments a large number of scholars use the boxes. Class and individual offerings are put into these boxes, and under the advice of our Sunday-school Cabinet will be divided as seems best for various missionary enterprises.

Sunday, March 22d, was our spring Missionary Rally Day. It was a grand success in point of numbers, interest and contributions. For many weeks in advance it was continually being brought before the church and the school by platform notices, also advertising in the daily papers. A large bulletin-board was used, announcing the plans of the day, with a space in the middle of the board, in which from week to week were put the most interesting and attractive missionary pictures on the market. The Rev. John M. Moore, of Boston, was the chosen speaker for the occasion. His photograph appeared in our local print on the Saturday night before our Rally Day, together with a history of his work, and the plans for the next day. This was good advertising.

As an incentive to encourage a large attendance, a valuable book was offered to every class having each one of its members present; this book to be presented to the teacher of the class as a mark of appreciation for services rendered from week to week. The result was that on our Rally Day 85 per cent. of our members were present and nineteen classes had every member there. The only excuse for absence allowed was sickness, which prevented one from being present. We gave to our Junior and Intermediate teachers "Uganda's White Man of Work," and to our Senior teachers, "The Uplift of China."

We use every available opportunity to emphasize the missionary side of the current Sunday-school lesson.

We definitely plan to remember in prayer the missionaries and their work. At the present time we are praying and working that three of our members might enlist either as Home or Foreign missionaries. We find that very gradually, in a strong, healthy manner, there is growing an intelligent zeal for missions.

RALPH W. BROWN,  
*Superintendent.*

FIRST PRESBYTERIAN SUNDAY-SCHOOL  
POUGHKEEPSIE, N. Y.

**Special Features :** Missionary director—Unique Children's Day service  
—Large numbers of Home and Foreign missionaries who have gone from the membership of this school—Definite prayer.

Our Sunday-school meets in the morning for an hour and a half, beginning at 9.15, and uses the International lessons in most of its departments. There is a great deal of missionary information and enthusiasm apart from the regular missionary exercises.

We have in our Sunday-school a missionary director, who is but one of a number of directors of similar branches of work in the school. This director has charge of missionary instruction. He is given two special Sundays a year, when he is to provide some missionary exercise that will tend toward missionary education. One of these Sundays is devoted to Foreign missions, the other to Home missions. It has been his plan to have the scholars of the school take all the parts in these exercises, not even using the teachers. The entire time of the Sunday-school session has been devoted to the mission exercise, except the opening of the school. The entire service has been carried on from the platform, where the scholars having part in the program have been seated. Letters from the field are read and some illustrations given at times other than the special "Missionary Sunday."

One special Children's Day service was directed to mis-

sions by using two large maps of the world, and at each spot on the globe where our Sunday-school was represented by a living missionary, at an appropriate time in the service a little two-candle power electric lamp was turned on. By the time the service was over, aided by letters from these different points, the audience had a striking illustration of the part of our school in mission work.

One Foreign mission Sunday was utilized by securing letters, so far as possible, from those representing the school on the foreign field, and having the scholars themselves represent these missionaries in telling of their work. The human side of the missionary's life was emphasized.

One Home mission Sunday was utilized by compiling child-like stories from home mission literature, which stories were put into the mouths of the scholars of the school, who appeared before the school representing the little boys or girls in these very localities of which the stories told.

We aim to have these special Sundays on days when offerings for Home or Foreign missions are to be especially gathered. In referring to the matter of offerings, in addition to the regular Sunday morning contribution for the support of our own missionary, Dr. Vanneman, the Sunday-school contributes, by a second contribution taken every Sunday morning, to the missionary and benevolent work sanctioned by the Session and by the General Assembly. These contributions for the general cause are divided in the proportions recommended by the General Assembly. In addition to these, three or four times a year we take special offerings, at least one of which is for Foreign missions, and at least one of which is for Home missions.

We use considerable endeavor to circulate and stimulate the use of the prayer calendar. Moreover, there are a number of missionaries directly from our own Sunday-school, and we encourage the scholars to pray for them.

As to results, it is very hard for us to judge. I think we would ordinarily be considered a missionary church. Possibly the most tangible of the results is the fact that *we*

*have sent out from our church and Sunday-school more than twenty Home and Foreign missionary workers, and we have others who are in preparation for foreign missionary work, and at least one young man who is enrolled among the missionary volunteers. Our course has included both Home and Foreign missions. We try to blot out any difference between them, either in obligation or in interest. They are under one charter, and all that calls us to do the one, calls us to the other.*

WM. P. SWARTZ,  
*Pastor.*

HOWARD PLATT,  
*Director of Missions.*

ST. JOHN'S PROTESTANT EPISCOPAL SUNDAY-SCHOOL  
PROVIDENCE, R. I.

**Special Features:** A course on denominational missions—Lenten offerings.

So far as missionary work goes in our Sunday-school it is divided into two efforts. One is our annual offering during the weeks in Lent, made in behalf of General Missions, both domestic and foreign, which we are apt to accompany in an informal way with some missionary story-telling by the teachers as an encouragement to the filling of the mite boxes (this story-telling being somewhat incidental). Secondly, every class in our Sunday-school at a certain grade (about the age of thirteen on an average) takes the regular course in our curriculum on missions, which extends over ten to fifteen Sundays, and covers all the fields of work done by our own church. I also approve of missionary stories for the Primary department, along with Bible stories, and in the Senior department some history of missions in general, but we have not gotten that far as yet.

In our study classes on missions we use the little book which I had the pleasure of compiling, entitled "The Kingdom Growing," and accompany it with various supplementary pieces of printing and pictures gotten up for that purpose by

the Church Missions Publishing Company in Hartford. The scholars do satisfactory home work.

The only special Missionary Sunday which we have is in January (usually), the second Sunday after the Epiphany, and for this (which is a service with an address) we use the scheme gotten out by our General Board of Missions.

I feel that even this much done in the school has awakened considerable interest and response. Without in any way lessening our regular Sunday-school offering, the school gives additionally during the six weeks of Lent an average of \$155, which is equal to about 72 cents per pupil.

LESTER BRADNER, JR.,

April 9, 1908.

*Rector.*

ELMWOOD TEMPLE CONGREGATIONAL SUNDAY-SCHOOL  
PROVIDENCE, R. I.

**Special Features :** Remarkable results, due largely to one enthusiast—  
Instruction first in a single department, gradually spreading to  
the whole school—Unique programs by different departments.

Our Primary Sunday-school has definite missionary instruction for five minutes the first Sunday of each month, at which time a missionary collection is taken.

This instruction consists of definitions, songs, prayers, incidents and descriptions of the school and work of the Caesarea Kindergarten, to which a contribution is regularly made.

Our home work has been for a Sunday-school in the West to which toys, books and papers and money have been sent each year. Of late our work for the Indians has been studied, the children making scrap-books and patch-work for their schools. We plan to have a social at which there will be children dressed in Indian costume, and tepees from which refreshments shall be served, and a program to show what is being done among the Indians.

Our Sunday-school session is from quarter past twelve to half past one, a half hour being given to the study of the



International lessons. With opening and closing exercises, remarks by the superintendent, and the lesson, the hour and a quarter is soon exhausted. Our Junior and Intermediate departments meet together. There is no supplemental teaching and there seems to be an aversion to any innovations.

Somewhat over a year ago a teacher who was the leader of a missionary society of sixteen young ladies, all members of the school, offered the services of this society as a Missionary Committee. Their first work consisted in marking the quarterly Missionary Sunday by special exercises, participated in by scholars drilled by members of the committee.

Before our next collection a mite box was given to each class and by free-will offerings and earnings our contribution was more than doubled.

For ten years we have had a missionary library and have never succeeded in having it read. So the following plan was adopted:

In the first place we felt that the books we had were too advanced for those of Junior age, and so the Sunday-school voted to enlarge its library by putting in the Juvenile Missionary Library. Four of these books were reserved for the prizes in the reading contest. The remaining six were covered and listed for Junior readers or those from the ages of ten to fifteen years. We already had twelve books for those from fifteen and above. A committee of three missionary workers, all strangers to our Sunday-school, prepared a list of ten questions on each of these books, which was pasted in the front of the books.

Then announcement was made that a reward would be given to the boy and girl of Junior age who should read *three* books and answer most intelligently the questions in the front of one of these books. Also a reward to the Senior boy and girl who would fulfill the same conditions for their library. Three months were given for the reading and there were some simple rules regulating the contest. Thirty entered into it—nineteen Juniors and eleven Seniors, and personal work will bring more. The Junior books are in such

demand that they are drawn before Sunday-school and one boy who had said he "hated missionary reading," stayed in on Saturday afternoon to answer the questions on "Heroes of the South Seas," instead of playing ball as usual. Another boy who drew one of Alger's books and "Uganda's White Man of Work" on the same Sunday, said that the latter beat the former all to pieces. The three who prepared the questions are to be judges.

Our collections have been given alternately to our Foreign and Home Boards.

Our school numbers about two hundred, seventy of this number, perhaps, being Primary pupils.

April 4, 1908.

MRS. GEORGIA M. ROOT.

ST. STEPHEN'S PROTESTANT EPISCOPAL SUNDAY-SCHOOL  
LYNN, MASS.

**Special Features:** Missions taught by a specialist—Home work by pupils.

The length of our Sunday-school session is one hour, with forty-five minutes for the lesson. We use a series of lessons of our own. Our supplemental work is of two kinds, memory work and mission work. The mission work is conducted by a special teacher, progressively, beginning with the third grade Primary and running through five grades of the Grammar and two of the High. The school is graded like a day-school. The mission lesson is always supplemental and never a substitution. Fifteen minutes is required for teaching the lesson, which is largely biographical. The work is on consecutive Sundays and runs through the entire year. Instruction is given in the classes after the regular lesson, all classes of the same grade meeting together while the rest of the school is having its closing service in the church. The special teacher does nothing else in the school but teach missions. She is qualified, and well qualified, by natural teaching ability and by knowledge of her subject. The pupils do satisfactory home work, consisting of the reproduction of the story as she gives it.

The pupils contribute to Foreign missions through the Junior Auxiliary, which supports a day-school for girls in China, and through the Sunday-school offerings, which support another day-school, also by Lenten offerings, which go for general missions.

Both Home and Foreign missions are included in the course. The work commends itself to pupils and teachers alike, the pupils oftentimes expressing more interest in that part of the work than in any other. We do indeed plan to continue missionary instruction in the school.

ERNEST J. DENNEN,

*Rector.*

April 9, 1908

### THIRD PRESBYTERIAN SUNDAY-SCHOOL

ELIZABETH, N. J.

**Special Features:** Whole school a "Missionary Association"—Methods of instruction supplemental and substitutional—Manual work.

Our regular Sunday-school session convenes at 12 o'clock and adjourns at 1. We use the International Lesson System.

Our method of missionary instruction is altogether supplemental, except on the occasions of the quarterly meetings of our Missionary Association, where the entire session is devoted to missionary work and listening to an address of a missionary from the field or some one from either of the Boards. It has also been our custom to occasionally devote fifteen minutes of a Sunday's session during one month to missionary work—for instance, during the present month of March we are considering missionary work in Porto Rico, and our regular Sunday-school session is shortened fifteen minutes to devote that time to work along special lines. In most cases the missionary work is treated from the desk. It has not been our custom to consider it as special class work. Our scholars have occasionally done some very satisfactory home work in preparing papers or scrap-books and writing from memory a little story covering the addresses given; for instance, a few months ago we devoted an entire month, fifteen minutes each Sunday, to work among

the Indians, and when that month's work was concluded several scholars handed in very good scrap-books, pamphlets, etc.

Every cent contributed by the scholars of our school goes for missionary purposes, as the church supports the school. The total funds collected from the Sunday offerings are disbursed according to appropriations made at the beginning of each year, taking the preceding year as a basis pro rata for our probable offerings among the different Boards. So far we have found that we have a substantial sum left at the end of the year to be used for some special object. Then during the year we have in addition our special offerings for Home and Foreign missions, Sunday-school work, etc.

Our school is organized into a Missionary Association, and under its auspices the funds are handled and the quarterly meetings held. We are accomplishing considerable in the cause of missions. Our scholars are better posted than in the average Sunday-school and our offerings are very liberal.

W. W. SCHUPNER,  
*Chairman Missionary Committee.*

FIRST PRESBYTERIAN SUNDAY-SCHOOL  
TOPEKA, KANSAS.

**Special Features:** Use of text-books—Thorough preparation of teachers—Home study by pupils and special assignments given them—Large financial returns as a result of adequate instruction.

A systematic study of missions has recently been begun, with most encouraging indications of enthusiasm and practical results. "Missionary Studies for the Sunday-school," published by the Sunday School Times Co., has been introduced as a text-book, one copy being furnished to each family represented in the Senior, Normal and Intermediate Departments. The teachers of the Primary Department, but not the pupils, are also provided with a copy, and all departments except the Beginners' are engaged in the study.

The first lesson on "The Mountaineers" was assigned for study on March 22d, replacing the Quarterly Review. The entire study period of thirty minutes was given to it, and the lesson was presented in each class by the teacher.

Much preparatory work was done to ensure the success of the lesson. A teachers' dinner, followed by a program, is held monthly, with an average attendance of fifty. At the dinner preceding March 22d, the superintendent conducted a model lesson on the Mountain Whites, treating the teachers as a class, and using the missionary text-book. A list of books bearing on this subject to be found in the city library was placed upon the blackboard.

The text-books were distributed two weeks in advance and pupils were asked to come prepared on the lesson. Many teachers assigned special topics for papers and talks.

The results were most gratifying. From the Primary Department up to the Brotherhood class, teachers reported that classes were enthusiastically interested, and enjoyment of the lesson was universal.

The offering the following week amounted to \$46.51. Three dollars and forty-nine cents were added by the teachers; \$50 was sent to Harlan Institute, and the school felt a pride and pleasure in knowing that it had done something definite for the Mountain Whites.

The Easter egg coin cards provided by the Board for an Easter offering for Foreign missions were distributed four weeks before Easter. Their purpose was explained in a sentence, but there was a careful refraining from any urging of large offerings, the desire being to have the offering merely register the increased missionary interest which the new knowledge and the new plans are creating. *These plans look rather to the education of those who will compose the church of the future, in permanent missionary zeal and sense of responsibility, than to securing large, spasmodic gifts in the present under special pressure.* The Easter offering was \$78, by far the largest ever received in the school.

The pastor, superintendents and teachers are all heartily

enthusiastic over the systematic study of missions and its results. They believe that such work as this in the Sunday-schools of to-day, where the church of to-morrow is receiving its ideals and standards of church duty, is going to do more than anything else to secure a church loyal to its Master's command to evangelize the world.

HELEN ROLLAND ESTEY,  
*Superintendent.*

### III. THE SCHOOL IN THE SUBURBS.

#### THE METHODIST EPISCOPAL SUNDAY-SCHOOL BELLEVUE, PA.

**Special Features :** Use of text-books—Manual Work—Vital prayer.

Our school begins at 9.30 and dismisses at 10.50 A. M. We use the International lessons in all grades.

The Junior and Intermediate departments took up missions as supplemental work during the last quarter of the year. We finished the quarter with a missionary rally on Christmas Sunday. On this day we took the missionary collection for the year and it was the largest in the history of the school. We feel that this was the result of teaching missions the quarter preceding.

In the Junior department the first-year pupils studied Alaska and the second-year pupils Japan.

In the Intermediate department we used "Coming Americans," by Katherine Crowell, for the younger pupils, and "Uganda's White Man of Work" for pupils from fourteen to sixteen years of age.

We devoted the first twenty minutes of the lesson period to the missionary study and then had the International lesson taught briefly. In the Junior department the teachers taught the missionary lesson and the superintendent taught the International lesson from the desk. In the Intermediate department the teacher taught both lessons.

The only preparation that the teachers had was that we

gave them the books with lesson helps a month ahead and explained how we wanted the work done.

I taught "Uganda's White Man of Work" to a class of girls during August and September but was more fortunate than the other teachers, because I had a class-room. We used a map of the world, blackboard and note-book. The girls willingly prepared a chapter for each Sunday and all took part in the class work. I asked each pupil to write for me a story from the Bible that they thought should have been left for Mutesa when Stanley left Uganda.

R. JANE HAMMOND,  
*Superintendent Intermediate Department.*

CRESCENT AVENUE PRESBYTERIAN SUNDAY-SCHOOL  
PLAINFIELD, N. J.

**Special Features :** Substitutional method of instruction on consecutive Sundays—Use of text-books—Missionary teacher-training.

Our school session lasts one hour, immediately following the morning church service. We use the Blakeslee series of lessons, which made it possible, without breaking the continuity, to displace them for two months early in 1907 and study missions on consecutive Sundays. For text-books, the older scholars had "Sunrise in the Sunrise Kingdom," and the younger "Japan for Juniors." The teachers met in two Normal Mission Study Classes once a week, in preparation for the work they were to give their scholars. The latter did a fair amount of home study and reading. Note-books were in general use by the older scholars, and the missionary library, which provided a number of books on Japan, was very popular.

The results of the study were good, and interest in foreign missions was stimulated. The offerings were slightly increased and the scholars returned to the study of the regular Bible lessons with renewed zeal. We plan to continue our mission study, but to use a different method this year.

Compiled from information furnished by

L. R. HOPTON, *Superintendent.*



HOPE CHAPEL SUNDAY-SCHOOL  
BRANCH OF CRESCENT AVENUE PRESBYTERIAN CHURCH  
PLAINFIELD, N. J.

**Special Features : Talks from the desk—Use of Stereopticon.**

The Sunday-school session begins at 3 P. M. and closes at 4. The International series of lessons is used throughout the entire school.

The collection on the first Sunday in each month has been set aside for benevolent and missionary objects, and last year this amount was distributed among the various Boards, according to the percentage system recommended by the General Assembly for gifts undesignated by donors.

Hope Chapel has been of late especially interested in the subject of missions, and various plans have been discussed for bringing to the attention of the scholars the various mission fields of the Presbyterian church.

For some time a seven to ten-minute talk has been given from the desk, on the last Sunday of each month, in order to excite interest in the missionary collection taken on the Sunday following.

It was finally decided at the teachers'-meeting to attempt a stereopticon lecture once in three months, and the first of these lectures was given on November 24, 1907, the subject being "The Indians." One of the printed lectures, with sixty lantern slides, furnished by the Board of Home Missions, was selected and the result was pronounced to be quite a success. The lecture was given at the regular hour of 3 o'clock, the windows being covered by thick curtains, so that the room was completely dark. The children from the Beginners' Class and Primary department appeared to enjoy the occasion as much as anybody.

This lecture was such a success that all in the school look forward with interest to the next one, which is to be given on March 22d; the subject being "China."

G. HERBERT CONDUCT,  
*Superintendent.*

THE PRESBYTERIAN SUNDAY-SCHOOL

WESTFIELD, N. J.

**Special Features :** Instruction from the desk monthly—Envelope system for missionary giving.

Our Sunday-school meets at 12 o'clock noon, and the session is one hour long. The International lessons are used. Supplemental work is used in the various grades, Primary, Junior, Intermediate, and in the main room also. This supplemental work is along Bible lines, special hymns, etc. The first Sunday of each month is known as Missionary Sunday, when the opening exercises are in charge of the missionary superintendent of the Sunday-school, who is also chairman of the Missionary Committee. The missionary lesson is taught from the desk in each of the departments for ten minutes on these Missionary Sundays. We have not yet had instruction on missions given in the classes, but hope to reach that plan some day.

Our present series of missionary lessons is based on the text-book "Undenominational Missionary Studies for the Sunday-school," copies of which have been distributed to the scholars in the main room, Intermediate and Junior departments. Particular questions are assigned to various classes to be ready with an answer on Missionary Sunday.

We have the missionary library, more particularly under charge of the Christian Endeavor Society, also some maps and charts, which are used from time to time.

The scholars contribute systematically by the use of envelopes for general purposes and also for missionary objects—the offering of the first Sunday of the month, Missionary Sunday, being devoted solely to missions. Home and Foreign missions are presented in the course and the offerings are for both. All the Boards of the church are also contributed to by the school.

Three Mission Study Classes have been in operation this last winter.

Financial results have been gratifying since the adoption

two years ago of the envelope system for the entire school. The offerings for benevolences for the year ending

April 1, 1905, were \$247.31.

April 1, 1906, were 376.90.

April 1, 1907, were 471.31.

The envelope system was adopted in October, 1905. The school has increased very little, if any, in membership during that time.

WALTER M. IRVING,  
*Missionary Superintendent.*

TRINITY PRESBYTERIAN SABBATH SCHOOL  
MONTCLAIR, N. J.

**Special Features :** Systematic giving and contact with the field graphically displayed—Outline of a missionary lesson for teacher-training.

Our Sunday-school missionary work has been conducted by a missionary secretary, and the last Sunday of each month celebrated as Missionary Sunday. Some missionary item has been presented to the school by the secretary, letter read, or some incident given relative to the offering for the day, missionary books referred to, explained and offered to scholars, and missionary hymns sung.

We have recently decided to augment the work by the appointment of a committee to arrange for a five-minute participation in each session of the school, and especially to have this part taken by the scholars themselves, rather than to be talked to or at by a chairman.

We have a number of missionary friends on the field, having gone out from the church or being supported by it, and the missionary temperature has always stood high. We have spent some effort on a scheme of systematic offerings, recording those of each scholar on his class card, which has had a good effect, the usual average being 5 cents per member each Sunday. This method has practically doubled the offering. The school's expenses are paid by the church.

We meet for one hour, 12.10 to 1.10, and use the Inter-

national lessons, and the Normal course in one or two Senior classes.

To bring before our Sunday-school the fields where their benevolent offerings go we have adopted the following:

On the wall of the Sunday-school room there hangs a large map of the world, indicating the various mission fields. Below this map we have hanging a picture of our church. From the back of the picture there run ribbons connecting the church with the various fields to which we contribute. These ribbon connections we make one at a time as we take our offering for the particular work, or they may be attached on some Sunday when a letter is read directing our attention to that part of the world.

These ribbons we connect before the school session, and if there is more than one interest in the same locality, or two stations are so close together as scarcely to be distinguished on the map, we arrange the ribbon to indicate the fact.

We, for example, are giving toward the support of a local mission work, and also send gifts to a settlement work in a near-by city. As the map would hardly distinguish between these two places, we have the ribbon of two colors, half the length being of one color and half of the other, to indicate the two interests. One field we have connected with three ribbons intertwined, to remind the school of the three missionaries that our church and school have supported there, two of whom died on the field.

We have in mind to have a number of clock faces hung on the wall of the Sunday-school room where all can see them, each face showing the time of day or night on some particular field in which our school is interested, at the hour when our school is meeting.

On a recent Sunday we devoted the hour for lesson study to missions. A skeleton outline covering the lesson was prepared and a copy given to each of the teachers, and at the mid-week service preceding the Sunday of the lesson, the missionary secretary taught it for the benefit of the teachers;

an exercise that seemed to be appreciated by those who were not actively connected with the school, as well as by those who were. It was of course expected that each teacher would adapt the lesson and his method of teaching it to the conditions of his individual class.

We here give a copy of the outline as given to the teachers, and which was closely followed, with some enlargement, at the Teacher-Training Exercise at the mid-week meeting:

Scripture: Romans 10:1-15.

Golden Text: Acts 1:8, last clause (city, home and foreign missions).

*Suggested Outline.*

What?	Why?	Who?	How?
<i>What?</i>	Meaning of missions and missionary.	Mitto.	To send
	To send	{ Gospel. Teacher.	{ Home and Foreign.
<i>Why?</i>	Condition of men without Christ. Mark 16:16. The church a missionary body. Acts 1:8. Our responsibility. 1 Cor. 9:16; Ezek. 3:18.		
<i>Who?</i>	Here am I, send me. Isa. 6:8. He that hath received much—much required. Luke 12:48. See also 2 Cor. 5:18-20.		
<i>How?</i>	Go ye into all the World. Mark 16:15. Pray ye the Lord of the Harvest. Matt. 9:38. Give ye—Freely ye have received, freely give. Matt. 10:8.		

The first Christian Missionary—Jesus Christ, Matt. 4:17, 23; Acts 10:38. Disciples, Matt. 10:5-7; Philip, John 1:46; Acts 8:26, 35. Apostles and others, Acts 11:19-21; Paul, Acts 13:1-3, 16:9-10.

Restored demoniac. Mark 5:20.

Captive maid. 2 Kings 5:3.

Lad. John 6:9.

Ask for modern examples—

F. H. AMERMAN,  
*Superintendent.*

WM. HOGARTH TOWER,  
*Missionary Secretary.*

## APPENDIX A

### Programs and Orders of Service

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**For a Missionary Sunday in a Local Sunday-School. Illustrating the "Interpretative Method,"—see Chapter V**

This order is suggested where the regular Bible lesson of the day is given a missionary interpretation. Numbers 5, 6, 8 and 9 would not all be used on the same Missionary Sunday, but one or two of them, as advisable. All are introduced here simply to demonstrate their general use and value.

The time basis on which this program has been prepared allows a session of one hour and a quarter. If more or less time is given, the program can be altered correspondingly.

#### *I. Opening Exercises.* Twenty-five minutes.

1. Hymn. (One of general worship.)
2. Hymn. (One of missionary character.)
3. Invocation, closing with the Lord's Prayer.
4. Missionary Hymn, to be sung from memory, without use of hymn-books. (Use something familiar.)
5. Map Drill. (Showing location of the mission work of the denomination, using a missionary map of the world.)
6. Letter from a Missionary. (Can be secured from the denomination's Board of Foreign Missions, if none

other is available. If the school has a share in the support of any missionary, a letter from him should be used. To be read by a member of the Missionary Committee, or by some one appointed by the superintendent.)

7. Two Brief Prayers. (1. For Home Missions. 2. For Foreign Missions.) *Definite* petitions for the topics assigned in the Year Books of Prayer of Home and Foreign Missions under the date this program is used, and such other petitions as are advisable. To be assigned beforehand, to permit adequate preparation. The prayers should not exceed one minute each.
8. Recent items from the field, to be secured from the religious press and from the regular bulletins and literature issued by the Home and Foreign Boards. (Should be given by a member of the Missionary Committee, or by some one appointed by the superintendent. Attention should also be called to the items on a bulletin-board at the door.)
9. Brief incident from a recent missionary book. (To be told by a member of the Missionary Committee, or by some one appointed by the superintendent.) Books suggested are, "Uganda's White Man of Work," by Mrs. S. L. Fahs; "Topsy Turvy Land," by Zwemer; "Knights Who Fought the Dragon," by Leslie; "The Bishop's Conversion," by Maxwell; "The Vanguard," by Gale, and others of like character. The first two are in the Juvenile Missionary Library, ten volumes for \$5, to be obtained from your denominational Board.
10. Statement by Treasurer and Collection. Marking of Class Books, etc.
11. Showing of Bibles. (Scholars who have brought their Bibles with them are asked to hold them up.)



12. Scripture Lesson. (Either the lesson for the day or other selected passage having missionary significance.)

II. *Class Instruction.* Thirty-five minutes.

13. Lesson Study in the Classes. (Giving missionary treatment to the regular Bible lesson of the day.)

III. *Closing Exercises.* Fifteen minutes.

14. Silent prayer, followed by some one appointed to lead in audible prayer.
- a. That the lesson just studied may have the exact effect that God desires.
  - b. That the remaining moments of this session may be a time of real heart searching as to our present duty towards world-wide evangelization.
15. Missionary Hymn. (Appropriate to the lesson.)
16. Review of the Lesson, bringing out its missionary teaching.
17. Prayer.
18. Benediction.

**Program for Sunday, March 22, 1908, Fifth Avenue Presbyterian Sunday-school, New York City**

Hymn, "God loved the world of sinners lost."

Prayer (special thanksgiving that Jesus, the Life and the Light of men, has been revealed to us).

Hymn, "There's a wideness in God's mercy."

Scripture, selected verses from the Gospel of John, from Isaiah, and from Zechariah.

**JESUS, THE LIFE and the LIGHT OF MEN.**

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

"He that believeth on the Son hath eternal life: but he that obeyeth not the Son shall not see life; but the wrath of God abideth on him."

"And this is the judgment, that light is come into the world, and men loved the darkness rather than light."

"Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life."

"For as the Father hath life in himself, so gave he to the Son also to have life in himself."

"In him was life; and the life was the light of men."

"I am the bread of life."

"I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: and the bread which I will give is my flesh, for the life of the world."

"I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life."

"And nations shall come to thy light, and kings to the brightness of thy rising."

"Lo, these shall come from far: and lo, these from the north and from the west; and these from the land of Sinim."

"And the Lord shall be king over all the earth; in that day there shall be one Lord, and his name one."

(Note.—These verses were mimeographed and a copy given each scholar.)

Hymn, "Praise Him, Praise Him."

Fifteen minutes' supplemental work on China.

Thirty minutes for the International lesson, which is review.

Prayer, including prayer topic suggested by one of the classes.

Hymn, "The Whole World Was Lost in the Darkness of Sin."

Six-minute address on the land of China, using a map.

Recommendation of special books that will be of interest in connection with Study 2 on China, and reference to the bulletin-board of the day, giving credit to the class that has arranged it.

Hymn, "Conquering now and still to conquer."  
Benediction.

**Program for Missionary Lesson, February 2, 1908, Central  
Presbyterian Sunday-School, New York City. Subject,  
Life of John Scudder**

Opening exercises. Twenty minutes.

Scripture lesson, Matt. 15:29-31.

Hymns, "From Greenland's icy mountains" (because of reference to India and Ceylon); "Christ for the world we sing," "Hail to the Brightness of Zion's glad morning" (the favorite missionary hymn of one of our teachers now in India); "Fling out the banner" (the school missionary hymn, decided on by vote of the scholars).

Lesson in classes. Thirty minutes.

Closing exercises, including address by Dr. Van Allen, medical missionary of the Congregational Board in India, who is carrying on the work of Dr. Scudder in India.

Large wall map of India, showing mission stations.

Smaller maps, showing relative population of India and other countries, by including all other countries in India whose combined population is equal to India's population.

Chart showing comparative populations of large countries.

Chart showing how Americans spend their money.

Small chart on bulletin-board showing relative number of physicians in United States and medical missionaries abroad.

Pictures illustrating medical work, and places where Dr. Scudder worked.

Postals with messages from our missionary in India.

Items of general interest in India's missions.

**Program for Missionary Sunday, Presbyterian Bible School,  
Westfield, N. J.**

**OUR MARCHING ORDERS:** Go ye into all the world and preach the gospel to every creature. *Mark 16:15.*

## PIANO PRELUDE.

*ALL RISE AND SING:* "The-Morning Light." No. 327.

The morning light is breaking,  
 The darkness disappears;  
 The sons of earth are waking  
 To penitential tears;  
 Each breeze that sweeps the ocean  
 Brings tidings from afar,  
 Of nations in commotion,  
 Prepared for Zion's war.

Blest river of salvation,  
 Pursue thine onward way;  
 Flow thou to every nation,  
 Nor in thy richness stay;  
 Stay not till all the lowly,  
 Triumphant reach their home;  
 Stay not till all the holy  
 Proclaim, "The Lord is come!"

PRAYER.

SCRIPTURE.

HYMN, Selected.

MISSIONARY TOPIC.

LESSON READING.

OFFERTORY PRAYER.

LESSON PERIOD.

HYMN, Selected.

SECRETARY'S AND TREASURER'S REPORTS.

PASTOR'S MESSAGE.

CLOSING HYMN.

BENEDICTION, OR CLOSING SENTENCES.

SUPT.—"The Lord watch between me and thee, when we are absent one from another."

SCHOOL.—"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Amen.

Program, Sunday, December 29, 1907, Olivet Memorial Church, New York City. Fifty-second Anniversary of the Missionary Association

1. Singing, "Once Again the Bells Are Ringing."

2. Bible answers to missionary questions.

*Who are missionaries?*

"We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God."

*Are there enough missionaries?*

"The harvest indeed is plenteous, but the laborers are few."

*What is our duty then?*

"Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

*What is the state of the heathen world?*

"The dark places of the earth are full of the habitations of cruelty."

*What can take away its darkness?*

"Therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life."

*Why do they not worship the true God?*

"How shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"

*Do the heathen want the gospel?*

"A vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us."

*Have the gospel messages always been gladly received by the heathen?*

"Some fell on rocky places . . . others fell upon the thorns . . . and others fell upon the good ground."

*Does God care for the heathen?*

"Thus saith the Lord Jehovah, Behold, I will lift up my hand to the nations."

*Did Jesus come to save them?*

"Other sheep I have, which are not of this fold: them also I must bring."

*Who are sent to bring them in?*

"Ye shall be my witnesses unto the uttermost part of the earth."

*Who sends these witnesses?*

"Then said Jesus to them, As my father hath sent me, even so send I you."

*What is the "great commission"?*

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit."

*Who were the first missionaries?*

"The Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them."

*Can children be missionaries?*

"The Syrians had brought away captive out of the land of Israel a little maiden; and she said unto her mistress, Would that my lord were with the prophet that is in Samaria! for he would recover him."

*Is there any danger in a missionary life?*

"Ye shall be hated of all men for my name's sake."

*What have missionaries suffered?*

"They were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they went about . . . destitute, afflicted, ill-treated."

*Why did Jesus permit this?*

"The disciple is not above his master, nor the servant above his lord."

*What help has Jesus promised?*

"Lo, I am with you always, even unto the end of the world."

*What have missionaries accomplished?*

"The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined."

*Has God promised them success?*

"From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles." "As I live, saith the Lord, to me every knee shall bow, and every tongue shall confess to God."

*What reward has Jesus promised?*

"They that turn many to righteousness shall shine as the stars forever and ever."

*When will missions end?*

"The gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come."

*What will then be the state of the world?*

"The earth shall be filled with the knowledge of the glory of God, as the waters cover the sea."

3. Thanksgiving and Prayer.

4. Brief Report of Treasurer.

5. Report of Nominating Committee and Election of Officers for 1908.

6. Singing, "Now Be the Gospel Banner."

7. Responsive Service.—Bringing gifts to Jesus.

*Leader.*—Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, Wise-men from the east came to Jerusalem.

*School.*—Saying. Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.

*Leader.*—And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child; and when ye have found him, bring me word, that I may also come and worship him.

*School.*—And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

*Leader.*—And when they saw the star, they rejoiced with exceeding great joy.

*School.*—And they came into the house and saw the young child with Mary his mother, and fell down, and worshipped



him: and opening their treasures, they presented unto him gifts, gold and frankincense and myrrh.

*All.*—The kings of Tarshish and of the isles shall render tribute, the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him.

*Leader.*—What will most please Jesus?

*School.*—"Son, daughter, give me thy heart."

*Leader.*—Every loving act is giving to Jesus.

*School.*—If we have no gold, frankincense or myrrh, have we not the water of life?

*All.*—Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward. Inasmuch as ye did it unto one of these my brethren even these least, ye did it unto me.

8. Singing, "As With Gladness Men of Old."

9. Offering.

10. Great Words from Great Pioneer Missionaries. 1. William Carey. 2. Adoniram Judson. 3. David Brainerd. 4. Robert Morrison. 5. David Livingstone.

11. Address on Mission Work in Korea. The Rev. Ernest F. Hall.

12. Singing, "Shall We Whose Souls Are Lighted?"

13. Closing Words.

14. Singing, "The Whole Wide World for Jesus!"

#### BENEDICTION.

Monday, December the twenty-third, was the seventieth birthday of our fine old missionary, Rev. G. S. Jones, of Hendersonville, North Carolina, and a telegram was sent to him, conveying congratulations and good wishes from Olivet Sunday-school. We have helped to support Mr. Jones for over twenty-five years.

## APPENDIX B

### A Missionary Equipment and its Cost

As it is necessary for a workman to have tools, so must the Missionary Committee if results are to be obtained. Because his tools cost something, the workman is not deterred from securing them, for without them his ability and skill remain unutilized. Nor should the Missionary Committee in any Sunday-school be deterred from setting to work because a certain outlay of money is necessary for equipment. Certain things are absolutely indispensable for the maintenance of the church life in any locality, and when once the church fully realizes its pressing obligation to fulfil the command of Christ regarding world-wide evangelization, then the work of the Missionary Committee in the Sunday-school will be regarded as fundamental to the church's very existence and growth. Until the church at large awakes to the fact that much more money must be spent on the educational side of her work, and equips her Sunday-schools for efficient service, there will be little accomplished in the extension of the Kingdom.

After all, the cost of a missionary equipment with which to begin is not at all excessive. For \$5, or even less, a good start can be made. If more money is available, additional supplies can be secured. Indicated below are certain things that are valuable for general

and department equipment, and the approximate cost of the material.

### General Equipment<sup>1</sup>

#### For Superintendents, Teachers and Missionary Committees

Holding the Ropes, by Belle M. Brain.....	\$1.00
A book of inspiration and exceedingly suggestive as to plans and methods for missionary work.	
Missions in the Sunday-school, illustrated, by Martha B. Hixson, cloth .....	.50
paper .....	.35
A manual of methods. Explains in detail plans and methods.	
Leaders in Conference, illustrated, by Katharine R. Crowell .....	.30
Some of the topics discussed are: Missions and the Sunday-school, What to do on Sunday afternoons, Practical work, Constructive work, Needed helps and where to get them, Giving; Leader's Interchange, Games.	
How to Interest Children in Missions, by Katharine R. Crowell .....	.03
This leaflet shows a Band Leader how to present missionary topics so as to win her members to the true spirit of missions. It is filled with helpful suggestions for work.	
Boy's Congress of Missions, illustrated, by Emma Emilie Koehler .....	.50
Sunday-schools and Missions, by Dr. John F. Goucher, (Pamphlet) .....	.05

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<sup>1</sup> Books will be supplied at the published price by denominational publishing houses or by The Sunday School Times Company, 1031 Walnut Street, Philadelphia, Pa.

Report of Conference at Silver Bay, 1906..... .50

**For the School Proper**

Bulletin Board, about 20x24 inches, larger if desired.  
Should be stained to correspond with woodwork  
at entrance to the Sunday-school. Can be made  
by some of the boys. Approximate cost ..... .50

Set of Six Charts, 36x40 inches, published by the Young  
People's Missionary Movement. Edges bound.. 1.25

Edges bound, wood roller top and bottom, 2.00

Large Missionary Map of the World, 12x7 feet ..... 3.00

Set of Six Colored Maps, showing all mission stations  
of the Presbyterian Church; 40x26 inches.  
Paper, per set of six ..... .50

Mounted on muslin, set of six..... 2.00

Juvenile Missionary Library. Ten selected volumes .. 5.00

For list see Appendix C.

Year Books of Prayer for Home and Foreign Missions.  
Published by the various denominations and to be  
secured from their respective headquarters.  
Prices vary.

Prayer Cycle for Sunday-schools (Presbyterian). Send  
postage ..... Free

Envelopes for Systematic Giving. Per thousand, post-  
paid ..... .75

Marking Outfit, for making signs and charts. Rubber  
letters 1½ inches high, mounted on wood, ink  
pads, ink, etc., outfit complete, express charges  
extra ..... 3.75

Order from Millard & Co., 12 East 16th Street, New  
York, or from any large stationery store.

Cabinet for Curios. Approximately ..... 5.00  
Can be made by some handy boy for much less.

The Denominational Missionary Magazines for chil-  
dren and young people. Subscription prices on  
application at offices of publication.

**Pictures and Stereopticon Slides**

The pictures can be used to advantage in all grades up to and in some schools including Senior, for illustrating scrap-books and note-books.

Orient and Perry Pictures, 6¼x8 inches, on all mission fields, each .....	.01
Catalogues of former can be obtained from the Literature Department, 800 Ford Building, Boston, Mass.; of latter, Malden, Mass.	
People and Places on the Foreign Mission Field No. 3.	
Pictures of life and homes in all of our fields (Presbyterian). ....	.10
United Study Pictures .....	.25
Sets of 25 pictures, illustrating:	
Rex Christus (China).	
Gloria Christi (All Mission Fields).	
Japan Picture Cards (per set of 12) .....	.20
Description of picture on reverse side.	
Japanese and Chinese Post Cards, beautifully colored, each .....	.02
dozen	.20
Set of 8 Post Cards on Island World .....	.15
Post Cards in Black and White, each .....	.01
dozen	.06
Stereopticon Lantern Slides, covering all the principal fields of both Home and Foreign Missions, together with accompanying lectures, may be rented from denominational headquarters. Rental charges in addition to expressage both ways, about .....	1.50

**Graded Material****Cradle Roll**

Enrolment Card for Little Light Bearers .....	.05
An attractive illustrated card for name and birthday of the baby, enrolling him among the Little Light Bearers.	

- Little Light Bearers' Twentieth Century Record Book. . . . . .05  
A book for keeping records.

**Primary Department**

Instruction in this department should be largely by use of objects, stories and pictures.

*For Teachers.*

- Missionary Object Lessons, each set . . . . . 1.50

One set on Japan and one on Africa. Material for ten or twelve lessons. Deals with home life, occupations, worship, etc. Has descriptive manual.

- Missionary Chalk Talks . . . . . .10

Twelve five-minute missionary lessons, with suggested blackboard illustrations.

- The Great Big World or A Missionary Walk in the Zoo, by Agnes M. Batty . . . . . .60  
postage .10

Illustrated by Lillian Stevenson. A capital book, whetting the appetite for much more information than is given.

- Children in Blue and What They Do, by Florence I. Codrington . . . . . .50  
postage .06

Describes in a most attractive way child-life in China.

- Sand Tray. Approximately . . . . . 2.00

*For Scholars.*

To be used in the class or at home.

- The Missionary Painting Book. Notes by Eleanor F. Fox . . . . . .30  
postage .06

Contains missionary pictures to be colored by children. Descriptive story accompanies each picture.

- An Indian Family, by Dr. Charlotte S. Vines. . . . . .50  
postage .06

A game for painting and cutting out, familiarizing the children with conditions of village life in India.

**Junior Department**

The use of note-books to be illustrated with pictures is heartily recommended. See page 188 for available pictures.

*For Class Use.*

Missionary Studies for the Sunday-school, First, Second and Third Series. Edited by George H. Trull. Each series treats both Home and Foreign Missions.

FIRST SERIES. Six studies complete in one volume.

The Mountaineers of the South.

Foreigners in the United States.

William Carey, Educator—India.

David Livingstone, Explorer—Africa.

John G. Paton, Evangelist—The New Hebrides.

John K. Mackenzie, Physician—China.

SECOND SERIES. Ten studies complete in one volume.

Great Missionaries to the Red Men:

John Eliot.

David Brainerd.

Marcus Whitman.

Egerton R. Young.

Great Missionaries in the Dark Continent.

The Land of Africa.

Robert Moffat.

Samuel Adjai Crowther.

David Livingstone.

Alexander M. Mackay.

Modern Africa.

THIRD SERIES. Ten studies complete in one volume.

Illustrated.

Our Responsibility for the Immigrants in our Midst.



Our Responsibility for India's Millions.

The Land and the People of India.

History and Religions.

William Carey—Literary Work.

Adoniram Judson—Evangelistic Work.

John Scudder—Medical Work.

Alexander Duff—Educational Work.

Single copies, any series, 20 cents, postpaid; ten copies, 15 cents each, not postpaid; fifty copies, 10 cents each, not postpaid.

The Junior Books by Katharine R. Crowell.

China for Juniors .....	\$0.10
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Coming Americans .....	.25
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Japan for Juniors .....	.20
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Africa for Juniors, cloth.....	.35
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paper .....	.25
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Five ways to use Africa for Juniors .....	.03
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Alaska for Juniors .....	.25
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Great Voyages and What Came of Them, cloth .....	.35
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paper .....	.25
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Leader's Supplement .....	.02
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Picture Postals illustrating "Great Voyages." (Set of eight.) .....	.15
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Some Great Pioneers .....	.25
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A Cruise of the Island World, by May Leavis .....	.20
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In Circles of Light, by Mrs. O. W. Scott .....	.20
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A study for Juniors of the triumphs of missions.

Springs in the Desert .....	.20
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A study of Mohammedan lands.

Child Life in Mission Lands, by R. E. Diffendorfer, cloth .....	.50
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paper .....	.35
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The Orient Picture Stories .....	.10
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Each story accompanied by the 10 pictures it describes.

The stories are

Idols and Idolatry.

What a Missionary Does.	
Up and Down the Congo River.	
Little Folks of Far Away* Lands.	
Scenes in Sunny India.	
When the Mission School Bell Rings.	
While these are published by the Baptist Board and deal chiefly with Baptist work, they can be adapted for use in schools of other denominations.	
A Trip with Santa Claus, by Lucy W. Waterbury . . . .	.40
A Christmas story for children. Colored illustrations by Sally Bailey Brown. 48 pages; colored board covers. A good book for the Sunday-school Library.	
Overcoming the Dragon, by Lucy Sturgis . . . . .	.35
Lessons dealing with China.	
Sunshine Stories from Many Lands . . . . .	.15
<i>For Platform Use.</i>	
The Missionary Speaker . . . . .	.25
Compiled by the Foreign Missionary Society of the Methodist Episcopal Church. 250 selections suitable for recitations.	
Missionary Exercises Nos. 1, 2, 3, and 4, each . . . . .	.30
Responsive Readings, Dialogues, Selections in prose and poetry, arranged by Woman's Foreign Missionary Society of the Presbyterian Church.	
Exercises, Selections and Suggestions . . . . .	.15
Compiled from the Missions Dayspring, by the Woman's Board of Missions, Congregational House, Boston, Mass.	

### **Intermediate Department**

#### *For Class Use.*

Missionary Studies for the Sunday-school. First, Second and Third Series. Edited by George H. Trull. Chapter headings and prices of each Series listed under "Junior Department." The books for Junior and Intermediate Grades are the

same. Some schools may prefer to use the Senior Grade for the older Intermediates.

Uganda's White Man of Work, by Mrs. S. L. Fahs, cloth .....	.50
paper .....	.35

A thrilling biography of Alexander M. Mackay.  
Written especially for boys and girls 12 to 16 years  
of age.

Helps for the Teacher to accompany it ..... .05

Stereoscopes and Stereograph Pictures. The Young Peo- ple's Missionary Movement publishes a set of 16 pictures on China. Sets on other countries are to be issued. Stereoscopes, each.....	.75
Complete sets of pictures, per set .....	.75

*For Platform Use.*

Missionary Programs No. 1.....	.35
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A set of six programs, with accompanying charts.

Topics :

Among the Tepees.

Daybreak in the Dark Continent.

Letters from a Christian Chinese.

In the Land of the Zenana.

Two Signs in Japan.

Great Words from Great Pioneer Missionaries.

Missionary Programs No. 2.....	.75
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Set of 6 Large Pictures, 25x30 inches, for platform use

Subjects :

Foreign—The dog that preached a missionary ser-  
mon. Burma.

A missionary at a wayside shrine. Japan.

A Chinese Student. China.

Home—Indians and the Typewriter.

An Italian rag picker's home.

Boys of the street.

Full descriptive matter accompanies the pictures, furnishing  
basis for a missionary talk.

Missionary Speaker.	} For particulars see Junior Department.
Missionary Exercises.	
Exercises, Selections and Suggestions.	

Talks on Africa.	} Contain terse, striking out- lines, with illustrations, ex- cellent diagrams for the blackboard and recitations for scholars.	} each .25
Talks on China.		

### Senior Department

#### *For Class Use.*

Missionary Studies for the Sunday-school. First, Second and Third Series. Edited by George H. Trull. The First Series is the same for all grades. The Second and Third Series contain the same chapters as those listed under "Junior Department," but the treatment is adapted for older scholars. Prices same as those noted under "Junior Department."

#### *For Platform Use.*

The Missionary Speaker.	} For particulars see Junior Department.
Missionary Exercises.	
Exercises, Selections and Suggestions.	
Talks on Africa.	} For particulars see Intermediate Department.
Talks on China.	

### Adult and Home Departments

1. Into All the World. A general survey of missions, by Amos R. Wells.
2. The Price of Africa (Biographical.) By S. Earl Taylor.
3. Daybreak in the Dark Continent. A study of Africa, by W. S. Naylor.
4. Princely Men in the Heavenly Kingdom (China.) Biographical. By Harlan P. Beach.
5. The Uplift of China. By Arthur H. Smith.
6. The Christian Conquest of India. By James M. Thoburn.

7. Sunrise in the Sunrise Kingdom. A study of Japan, by J. H. De Forest.
8. The Moslem World. By S. M. Zwemer.
9. The Why and How of Foreign Missions. By Dr. Arthur J. Brown.
10. Heroes of the Cross in America. Biographical, by Don O. Shelton.
11. Aliens or Americans? A study of Immigration, by Howard B. Grose.
12. The Challenge of the City. A study of the City and its Problems, by Josiah Strong.
13. The Frontier. By Dr. Ward Platt.

Any of the above books may be obtained from denominational headquarters at 35 cents in paper; 50 cents in cloth; postage extra.

If more advanced text-books are desired the following are recommended:

Via Christi. A study of missions before Carey, by Louise M. Hodgkins.

Lux Christi. A study of missions in India, by Caroline A. Mason.

Rex Christus. A study of missions in China, by Arthur H. Smith.

Dux Christus. A study of missions in Japan, by W. E. Griffis.

Christus Liberator. A study of missions in Africa, by Ellen C. Parsons.

Christus Redemptor. A study of the Island World, by Helen B. Montgomery.

Gloria Christi. The achievement of missions, by Mrs. Anna R. B. Lindsay.

Price of the above, 50 cents each.

Additional books on Home Missions are:

Under Our Flag, by Alice M. Guernsey.

The Burden of the City, by Isabelle Horton.

Indian and Spanish Neighbors, by Julia H. Johnston.

The Incoming Millions, by Howard B. Grose.

Citizens of To-morrow, by Alice M. Guernsey.

Price, 50 cents each.

## APPENDIX C

### Graded Books for Sunday-school Libraries

(These may be ordered from the denominational publishing houses, or from The Sunday School Times Company, 1031 Walnut Street, Philadelphia)

#### For Readers 8 to 12

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|---|---|
| <p>ANDREWS, JANE.<br/>Each and all.<br/>Seven Little Sisters. Ginn<br/>&amp; Co., 50c each.</p> <p>BALLARD, SUSAN.<br/>Fairy Tales From Far Japan.<br/>Revell, 75c.</p> <p>BATTY, AGNES M.<br/>The Great Big World. For<br/>sale by Foreign Missions Li-<br/>brary, 70c.</p> <p>BARNES, ANNA M.<br/>Tatong, The Little Slave.<br/>Presbyterian Committee of<br/>Publication, \$1.25.</p> <p>BRAIN, BELLE M.<br/>All about Japan. Revell,<br/>\$1.00 net.</p> <p>CODINGTON, FLORENCE J.<br/>Children in Blue and What<br/>They Do. For sale by For-<br/>eign Missions Library, 50c<br/>net.</p> <p>CROWELL, KATHERINE R.<br/>Africa for Juniors, 20c.<br/>Alaska for Juniors, 20c.<br/>China for Juniors, 10c.<br/>Coming Americans, 25c.<br/>Japan for Juniors, 20c.<br/>The Pioneers, 20c.<br/>Great Voyages, 25c.</p> <p>DAVIS, J. A.<br/>Choh Lin, The Chinese Boy<br/>Who Became a Preacher.<br/>Presbyterian Board of Publi-<br/>cation, \$1.00.<br/>The Chinese Slave Girl.<br/>Presbyterian Board of Pub-<br/>lication, 75c.</p> | <p>DIFFENDORFER, R. E.<br/>Child Life in Mission Lands.<br/>Methodist Book Concern,<br/>paper, 25c; cloth, 50c.</p> <p>FORBUSH, WM. BYRON.<br/>Pomiuk. Pilgrim Press, 75c.</p> <p>GEORGE, MARIAN M.<br/>Little Journeys to Cuba and<br/>Porto Rico; A Little Jour-<br/>ney to Alaska and Canada.<br/>Flanagan, 50c each.</p> <p>GRINNELL, GEO. BIRD.<br/>Jack Among the Indians; and<br/>Jack, The Young Ranchman.<br/>Stokes, \$1.25 each.</p> <p>HARRISON, MRS. J. W.<br/>The Story of Mackay of Ugan-<br/>da. Armstrong, \$1.00.</p> <p>HEADLAND, ISAAC TAYLOR.<br/>Chinese Boy and Girl. (games)<br/>Revell, \$1.00.</p> <p>HOLCOMB, HELEN H.<br/>Bits About India. Presby-<br/>terian Board of Publication,<br/>\$1.00.</p> <p>KELMAN, JANET H.<br/>The Story of Chalmers of<br/>New Guinea. Dutton, 50c.</p> <p>LAMBERTH, D.<br/>Child Life in Our Mission<br/>Fields. Barber &amp; Smith, \$1.00.</p> <p>LANG, JEANIE.<br/>The Story of General Gor-<br/>don. Dutton, 50c.</p> <p>LOVETT, RICHARD.<br/>James Gilmour and His Boys.<br/>Revell, \$1.00.</p> |
|---|---|

- MULLER, MARY.  
Little Children of the Snow.  
Flanagan, 35c.
- PAGET, ELMA K.  
The Story of Bishop Patten.  
E. P. Dutton & Co.,  
50c net.
- PATON, JAMES.  
The Story of John G. Paton.  
Armstrong, \$1.00.
- PIKE, H. LEE M.  
Our Little Korean Cousin.  
Page, 60c.
- SCOTT, LUCY JAMESON.  
Twelve Little Pilgrims Who  
Stayed at Home. Revell,  
\$1.00 net.
- SMITH, M. E.  
Eskimo Stories. Rand, \$1.00.
- WADE, MARY H.  
Our Little Eskimo Cousin.  
Our Little Cuban Cousin.  
Our Little Indian Cousin.  
Our Little Porto Rican Cousin.  
Our Little Norwegian Cousin.  
Our Little German Cousin.  
Our Little Italian Cousin.  
Our Little Russian Cousin.  
Page, 60c each.
- YOUNG, E. R.  
Oowikapun. Methodist Book  
Concern, \$1.00.
- ZWEMER, S. M.  
Topsy Turvy Land. Revell,  
75c.

**For Readers 12 to 16**

- BANKS, MARTHA BARR.  
Heroes of the South Seas.  
American Tract Society, \$1.25.
- BARNES, ANNA MARIA.  
Carmio. (Mexico). American  
Baptist Publication Society,  
75c.
- BARRETT, S. M.  
Geronimo's Story of His Life.  
Duffield, \$1.50.
- BRANDENBURG, BROUGHTON.  
Imported Americans. Stokes,  
\$1.75.
- BRYSON, MARY ISABEL.  
Home Life in China. American  
Tract Society, \$1.00.
- BUNKER, ALONZO.  
Soo Thah. Revell, \$1.00 net.
- CARTER, MARY NELSON.  
North Carolina Sketches. Mc-  
Clurg, \$1.00.
- CHAMBERLAIN, JACOB.  
In The Tiger Jungle.  
The Cobra's Den. Revell,  
\$1.00 each.
- CONNOR, RALPH.  
Glengarry School Days, \$1.25.  
The Man from Glengarry,  
\$1.50.  
The Prospector. Revell, \$1.50.
- CRAIGHEAD, J. G.  
Story of Marcus Whitman.  
Presbyterian Board of Pub-  
lication, \$1.00.
- DUGGAN, JANIE PRICHARD.  
Mexican Ranch. American  
Baptist Publication Society,  
\$1.25.
- GALE, JAMES S.  
Korean Sketches. Revell,  
\$1.00.
- GIBBONS, WILLIAM FUTHEY.  
Those Black Diamond Men.  
Revell, \$1.50.
- GRINNELL, GEO. BIRD.  
Story of the Indian. Apple-  
ton, \$1.50.
- GUERNSEY, ALICE M.  
Citizens of To-morrow. Re-  
vell, 50c.
- HAESSELBARTH, A. C.  
Patty of the Palms. (Porto  
Rico). Kenney Publishing  
Co., \$1.25.
- HALE, EDWARD EVERETT.  
A Man Without a Country.  
Caldwell, 50c.
- HOPKINS, SALENI ARMSTRONG.  
Within the Purdah. Metho-  
dist Book Concern, \$1.25.



- HOUGHTON, LOUISE SEYMOUR.  
The Cruise of the Mystery.  
American Tract Society, \$1.25.
- LADD, HORATIO O.  
A Story of New Mexico. Lothrop, \$1.50.
- LAMBERT, JNO. C.  
The Romance of Missionary Heroism. Lippincott, \$1.50 net.
- LOVETT, RICHARD.  
James Gilmore and His Boys. Revell, \$1.00.
- MINER, LUELLA.  
Two Heroes of Cathay. Revell, \$1.00 net.
- MCDOWELL, WILLIAM FRASER AND OTHERS.  
The Picket Line of Missions. Methodist Book Concern, 60c.
- NIXON, O. W.  
How Marcus Whitman Saved Oregon. Star Publishing Co. \$1.50.
- PERRY, R. B.  
The Gist of Japan. Revell, \$1.25 net.
- STEINER, EDWARD A.  
The Mediator. Revell, \$1.50.
- TAYLOR, S. EARL.  
The Price of Africa. Methodist Book Concern, 50c net.
- UNDERWOOD, MRS. H. G.  
With Tommy Tompkins in Korea. Revell, \$1.25.
- VAN DYKE, HENRY.  
The First Christmas Tree. Scribner's, 50c.
- WALSH, WILLIAM PAKENHAM.  
Modern Heroes of the Mission Field. Whittaker, \$1.00.
- WILSON, REV. SAMUEL T.  
The Southern Mountaineers. Presbyterian Board of Home Missions, 35c.
- YOUNG, E. R.  
On the Indian Trail. Revell, \$1.00.  
By Canoe and Dog Train. Methodist Book Concern, \$1.25.  
My Dogs in the Northland. Revell, \$1.25 net.
- 
- Mission Stories of Many Lands. American Board of Commissioners for Foreign Missions, 75c net.  
In Lands Afar. American Board of Commissioners for Foreign Missions, 75c net.  
Empire Builders. Church Missionary Society, 50c net.

## For Readers 16 to 20

- BACON, ALICE M.  
Japanese Girls and Women. Houghton, Mifflin & Co., \$1.25.
- BETTS, LILLIAN W.  
The Leaven in a Great City. Dodd, Mead & Co., \$1.50.
- BRADY, CYRUS T.  
Recollections of a Missionary in the Great West. Scribner's, \$1.25.
- BRAIN, BELLE M.  
The Transformation of Hawaii. Revell, \$1.00.
- CARR, LUCIEN.  
Missouri. Houghton, Mifflin & Co., \$1.25.
- CARTER, MARY NELSON.  
North Carolina Sketches. McClurg, 75c.
- CLARK, J. B.  
Leavening the Nations. Baker & Taylor, \$1.25.
- CONNOR, RALPH.  
Black Rock. Revell, 50c.  
The Doctor. Revell, \$1.50.  
The Sky Pilot. Revell, \$1.25.
- CONYNGTON, MARY.  
How to Help. Ronald Press, \$1.50.
- CORDLEY, RICHARD.  
Pioneer Days in Kansas. Pilgrim Press, \$1.00.

- CRAIG, ROBERT M.  
Our Mexicans. Presbyterian Board of Home Missions, 35c.
- DAVIS, J. D.  
Joseph Hardy Neesima. Revell, 75c.
- DOYLE, SHERMAN.  
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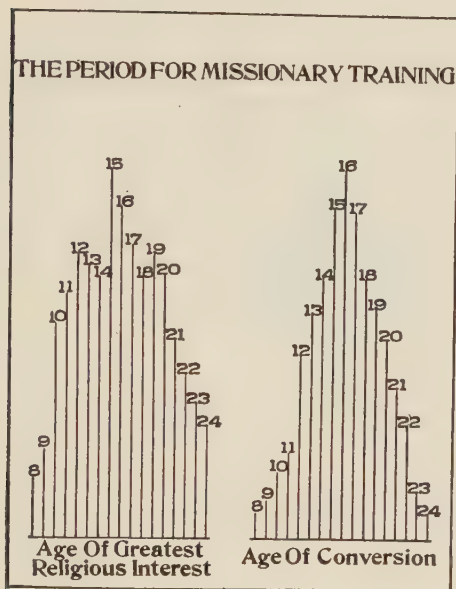
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- PRICE—The Cry Heard, \$1.00.
- SEVERAL—The Picket Line of Missions, 50c.
- SEVERAL—Protestant Missions in South America, net, 50c.
- PUDDEFOOT—The Minute Man on the Frontier, \$1.25.
- THOBURN—My Missionary Apprenticeship, \$1.20.
- YOUNG—By Canoe and Dog-Train, \$1.25.



## APPENDIX D

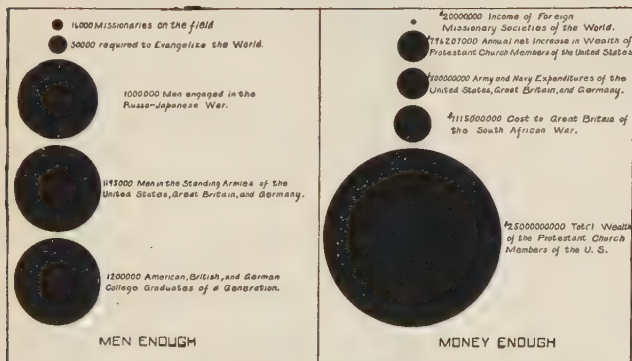
### Chart and Diagram Material



WHILE VAST CONTINENTS  
ARE SHROUDED IN AL-  
MOST UTTER DARKNESS, AND  
HUNDREDS OF MILLIONS SUE-  
FER THE HORRORS OF HEATH-  
ENISM AND OF IS-  
LAM, THE BURDEN OF PROOF  
RESTS ON YOU TO SHOW  
THAT THE CIRCUMSTAN-  
CES IN WHICH GOD HAS PLAC-  
ED YOU WERE MEANT BY GOD  
TO KEEP YOU OUT OF THE  
FOREIGN FIELD

The challenge to Christian youth of the late Ion  
Keith-Falconer, missionary to Arabia

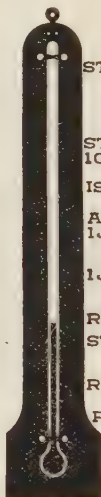
# THE EVANGELIZATION OF THE WORLD IN THIS GENERATION



WE CAN DO IT IF WE WILL

WHAT IS YOUR TEMPERATURE?

WHERE ARE YOU?



ST. JOHN V. 35.

ST. MATT. III. 11.  
1 COR. XV. 58.

ISA. VI. 6, 7.

ACTS XVI. 9.  
1 JOHN III. 14.

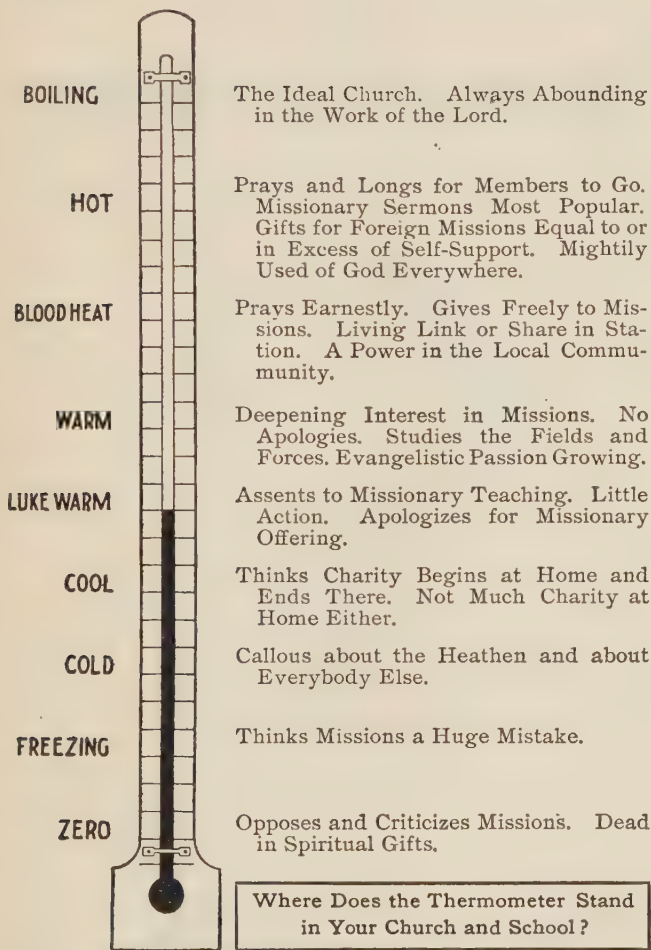
1 JOHN IV. 13, 16.

REV. III. 13, 16.  
ST. MARK IV. 5, 7

REV. III. 1

PHIL. III. 18, 19.

## Missions the Thermometer of the Church



1907

# MISSIONARY WAYS OF WORKING

EVANGELISTIC	EDUCATIONAL	MEDICAL
Gospel Meetings	Village Schools	Itinerating
Bazaar Preaching	Training Schools	Introducing Sanitation
Itinerating	Night Schools	Dispensaries
Personal Work	Boarding Schools	Hospitals
Organizing	Kindergartens	Destroying power of witch doctors and medicine men
Chapel Preaching	Primary Schools	Unbinding the feet
Training Native Helpers	Intermediate Schools	Opium Refuges
Bible Distribution	High Schools	Care of Lepers
Bible Reading	Colleges	
Sunday Schools	Universities	
Zenana Work	Theological Seminaries	
Epworth Leagues		
Young Men's Christian Association		
INDUSTRIAL	LITERARY AND PUBLICATION	PHILANTHROPIC
Manual Training	Bible Translation	Famine Relief
Agricultural Training	Hymn Translation	Aiding Widows and Orphans
Blacksmithing	General Translation Work	Assisting the Blind
Metal Work	Newspapers	Freeing Slaves
Domestic Science	Magazines	Abolishing Human Sacrifice
Lace Work	Sunday School Papers	Abolishing Self Torture
Linen Drawn Work	Sunday School Lesson Helps	Temperance Reform
Weaving	Other Bible Helps	
Basket-Making	Tracts	
	Religious Books	
	School Text-Books	
	Reports	
		EXPLORATION
		Strategic Points
		Mission Boundaries
		Healthy Mission Stations
		Influential Communities



Which Shall It Be in Africa ?



# COMPARATIVE POPULATIONS WITH RATIO OF PROTESTANT COMMUNICANTS

CHINESE EMPIRE  
438,000,000

UNITED STATES  
86,000,000

INDIA  
294,000,000

AFRICA  
157,000,000

PROTESTANT  
COMMUNICANTS

COUNTRY

RATIO

21,000,000

UNITED STATES

1 IN 4

136,000

CHINESE EMPIRE

1 IN 3,220

498,000

INDIA

1 IN 590

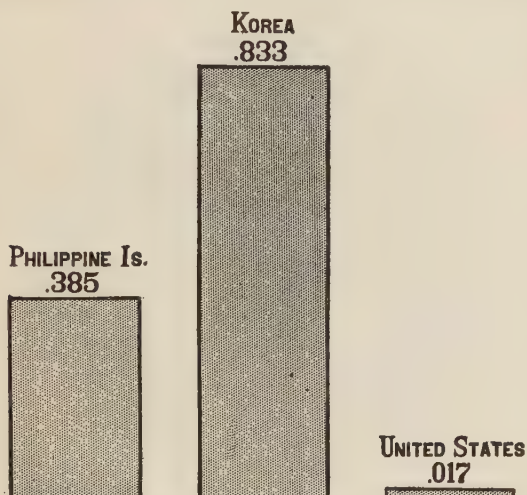
360,000

AFRICA

1 IN 436

BLUE BOOK OF MISSIONS, 1907      MISSION STUDY TEXT BOOKS, 1906, 1907

# PERCENTAGE OF INCREASE IN MEMBERS AND PROBATIONERS IN THREE HARVEST FIELDS 1907

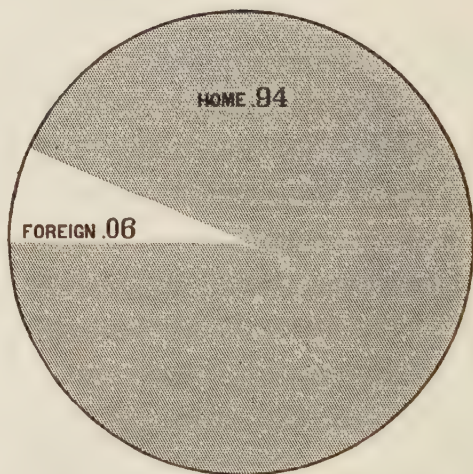


METHODIST EPISCOPAL	1907	INCREASE
UNITED STATES	3,036,667	52,406
PHILIPPINE Is.	20,678	5,754
KOREA	23,455	10,665

METHODIST YEAR BOOK, 1908

CHRISTIAN ADVOCATE, JULY 25, 1908

# EXPENDITURES OF THE METHODIST EPISCOPAL CHURCH FOR HOME AND FOREIGN WORK

**HOME****\$30,422,157**

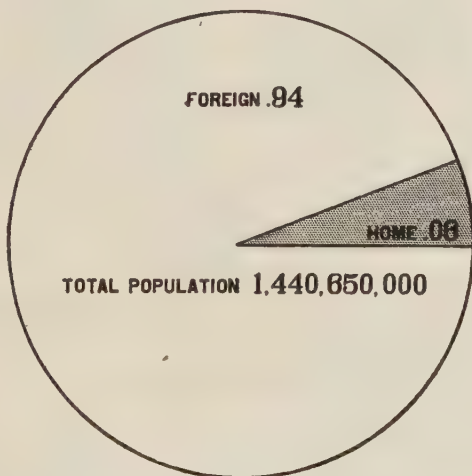
BOARD OF HOME MISSIONS AND CHURCH EXTENSION, BOARD OF EDUCATION,  
PRISONERS AND SUNDAY SCHOOLS, W.M.S., EDUCATIONAL INSTITUTIONS,  
DEACONESS INSTITUTIONS, HOSPITALS, ORPHANAIDS, MINISTERIAL SUPPORT,  
CONFERENCE CLAIMANTS, CURRENT EXPENSES, CITY CHURCH EXTENSION.

**FOREIGN****\$2,189,939**

BOARD OF FOREIGN MISSIONS, W.M.S.,  
TRACT SOCIETY, SUNDAY SCHOOL UNION.

**1907**

# POPULATION OF THE UNITED STATES AND THE REST OF THE WORLD



POPULATION OF UNITED STATES \_ \_ \_ \_ 86,429,000

POPULATION OF REST OF WORLD \_ \_ \_ \_ 1,354,221,000

### Comparative Populations



**China 426,000,000**

**India 300,000,000**

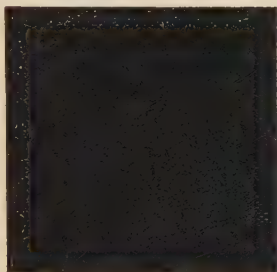
**Africa 150,000,000**

**U.S. 83,000,000**

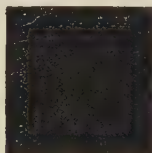
**Japan 46,000,000**

### COMPARATIVE AREAS.

AFRICA  
11500000 SQ. MI.



UNITED STATES  
3600000 SQ. MI.



CHINA  
1530000 SQ. MI.



SCALE - 1"=400000.

### COMPARATIVE POPULATIONS.

AFRICA  
175000000



UNITED STATES  
84000000

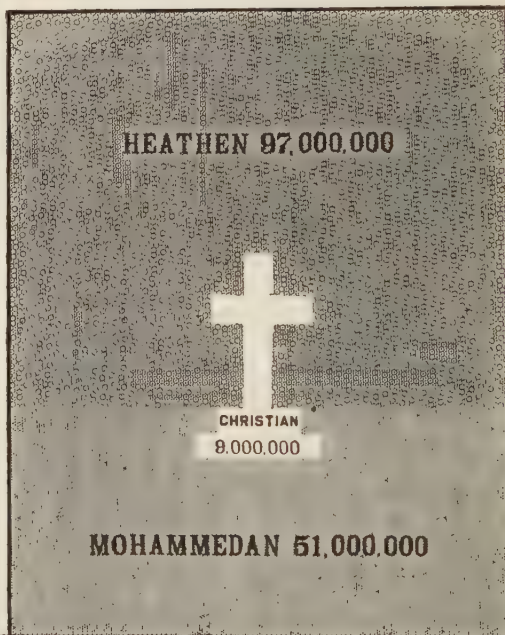


CHINA  
400000000



SCALE - 1"=4000000.

# THE RELIGIONS OF AFRICA

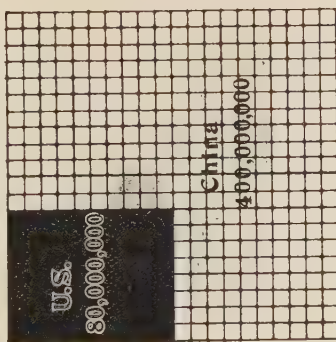








COMPARATIVE POPULATION



Comparative Antiquity Of China

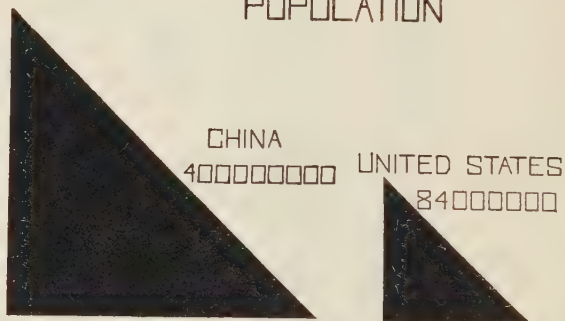
China 3,029 Yrs. From 1122 B.C. to 1907

Rome 2,660 Yrs. From 753 B.C. to 1907

English Monarchy 841 Yrs. From 1066 to 1907

U.S. Gov't. 118 Yrs. From 1789 to 1907

## POPULATION



SCALE - 1" = 100000000

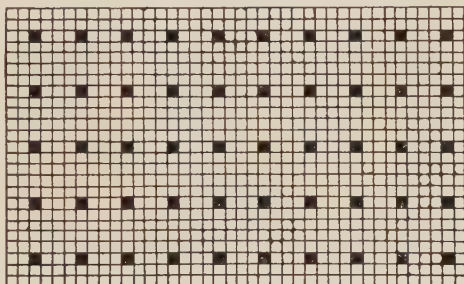
## PREACHERS



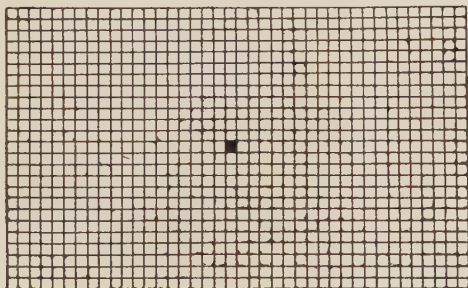
SCALE - 1" = 3000

## ILLITERACY OF CHINA

## Five Per Cent Of The Men Can Read



## One Woman In A Thousand Can Read



# A CENTURY OF PROGRESS IN CHINA

1807

1907

---

One Protestant Missionary

---



---

More than 3,000 Protestant Missionaries.

---



---

Not one Protestant Convert.

---



---

More than 150,000 Protestant Communicants.  
Estimated.

---



---

Bible Unknown.

---



---

New Testament studied with the Classics in  
the Government schools in some of the  
Provinces.

---



---

No Hospitals.

---



---

More than 300 Hospitals.

---



---

Opium Trade Unmolested.

---



---

Use of Opium to be Abolished in ten  
years.

---



---

Foot-binding general among Chinese women.

---



---

Foot-binding custom under the ban of the  
Empress.

---



---

Western Learning Unknown.

---



---

New system of education established in each  
of the 18 Provinces.

---



---

No Daily Newspapers.

---



---

Daily Newspapers in every important city.

---



---

No Railroads.

---



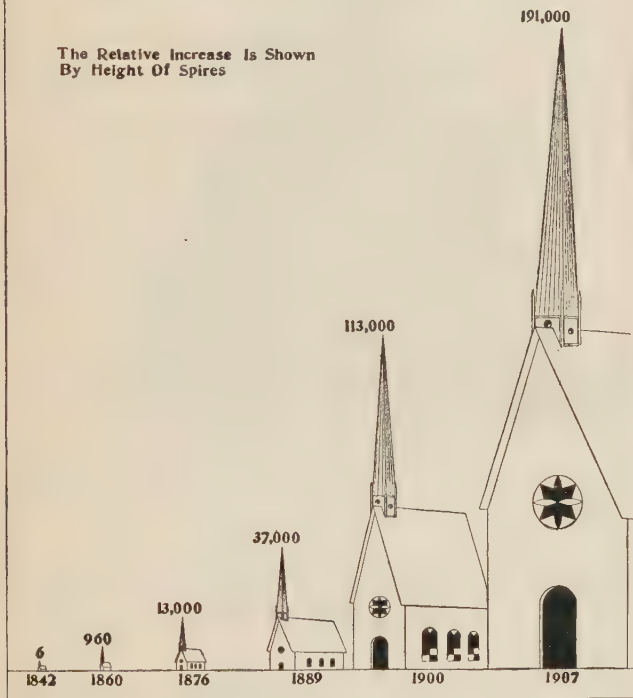
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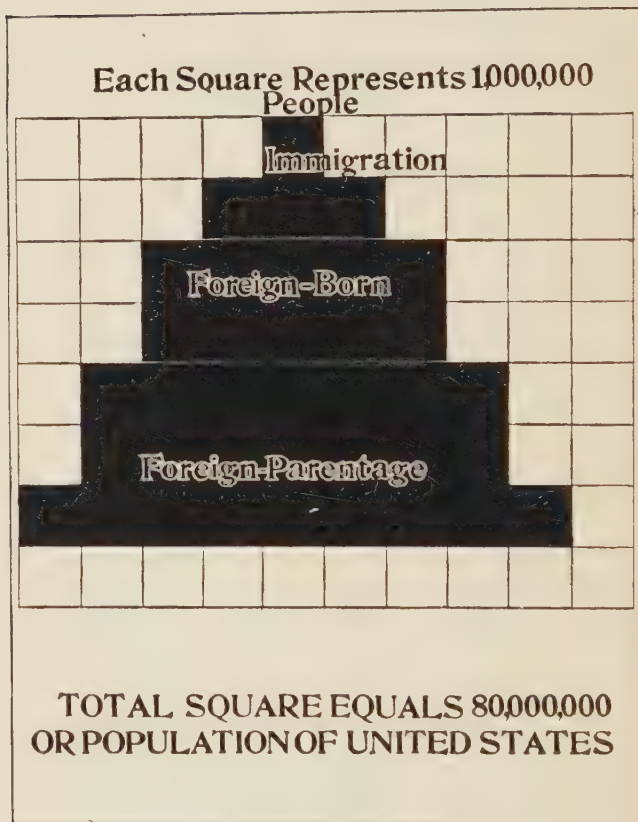
9,000 Miles in operation or construction.

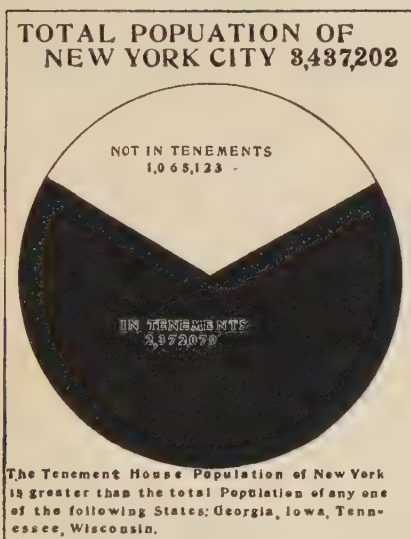
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## ~ Growth Of Protestant Communicants In China ~

The Relative Increase Is Shown  
By Height Of Spires









## HOW AMERICANS SPEND THEIR MONEY

"The Signs of the Times" presents the accompanying striking contrast for Christian Americans to consider.

So long as present conditions exist, so long as hundreds of millions in heathen lands have not yet been given the Gospel, we, as stewards of our Lord's money, are not entitled to waste it on the unnecessary or harmful extravagances of life. There are more than 400,000,000 of Chinese in the darkness of sin and death; more than 300,000,000 in India dying for want of the Bread of Life;

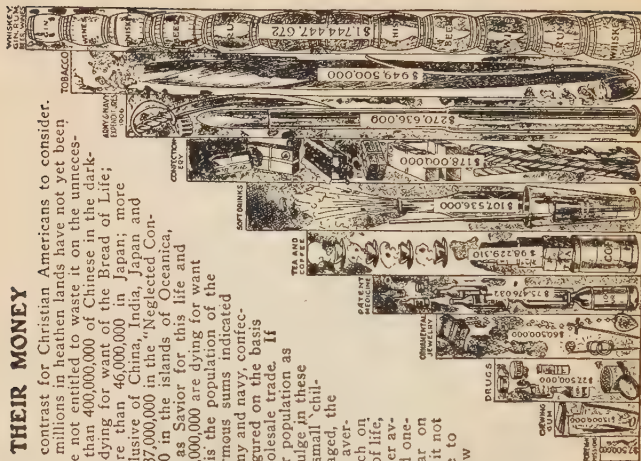
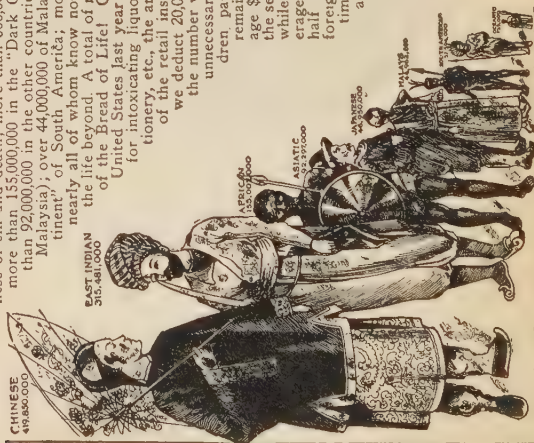
more than 155,000,000 in the "Dark Continent," more than 46,000,000 in Japan; more than 92,000,000 in the other countries of Asia (exclusive of China, India, Japan and Malaysia); over 44,000,000 of Malays; more than 37,000,000 in the "Neglected Continent" of South America; more than 500,000 in the islands of Oceania, nearly all of whom know not Jesus Christ as Savior for this life and

of the life beyond. A total of more than 1,000,000,000 are dying for want of the Bread of Life! Over against this the population of the

United States last year spent the enormous sums indicated for intoxicating liquors, tobacco, army and navy, confecti-  
onery, etc., the amounts being figured on the basis of the retail instead of the wholesale trade. If

we deduct 20,000,000 from our population as the number who do not indulge in these unnecessary, such as small children, paupers and the aged, the

remaining 60,000,000 average \$58 per year each on the selfish pleasures of life, while the same number average but twelve and one-half cents each year on foreign missions. Is it not time for each one to ask himself, "How do I spend my money?"



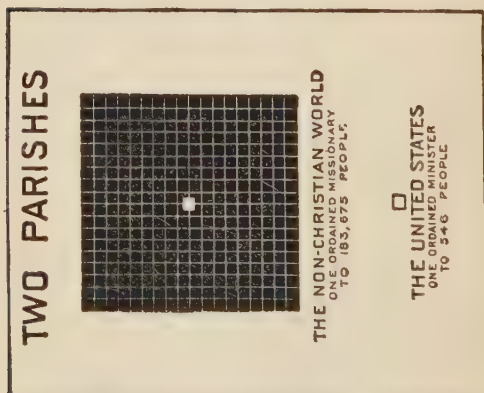
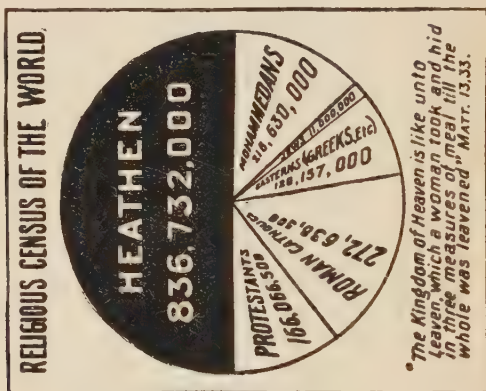
# Total Receipts for Foreign Missions

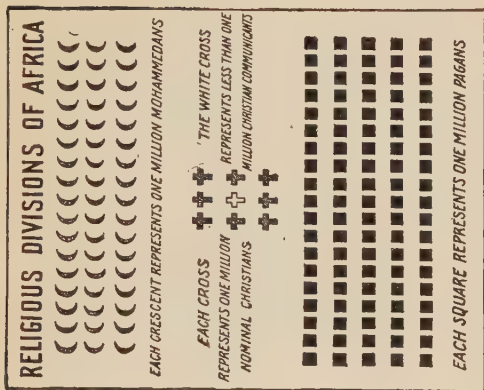
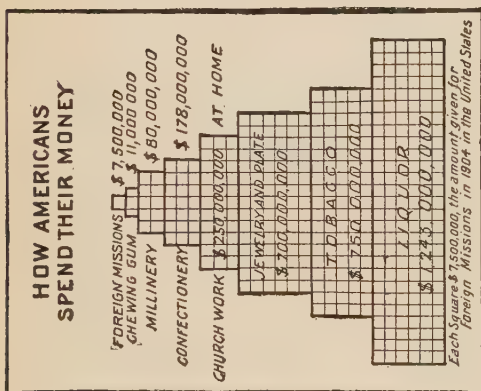
From American Protestant Churches Giving the Largest Amounts,  
with Percentage of Increased Receipts in 15 Years. Amounts  
Given Include Legacies and Income from Property

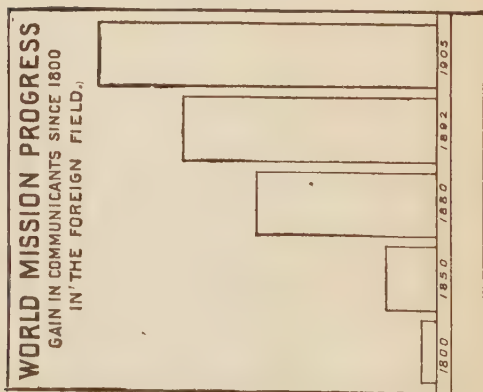
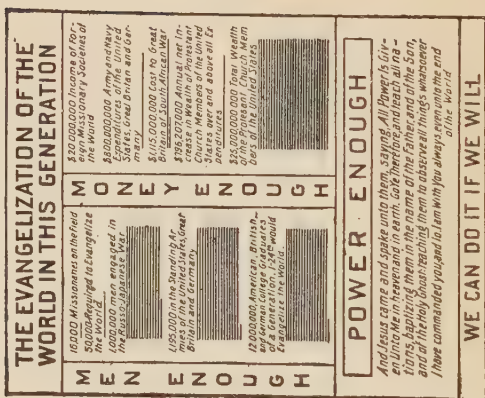
	<div>1892</div> <div>1907</div>	Percentage of Increased Receipts in 15 Years
Methodist Episcopal	<div>\$893,261</div> <div>\$2,063,345</div>	130%
Presbyterian North	<div>\$931,242</div> <div>\$1,262,655</div>	35%
Baptist North	<div>\$525,029</div> <div>\$959,721</div>	82%
Congregational	<div>\$840,804</div> <div>\$920,384</div>	9%
Methodist Episcopal South	<div>\$299,726</div> <div>\$693,194</div>	131%
Protestant Episcopal	<div>\$275,600</div> <div>\$549,070</div>	99%
Baptist South	<div>\$114,326</div> <div>\$403,811</div>	253%
United Presbyterian	<div>\$112,816</div> <div>\$354,693</div>	214%
Presbyterian South	<div>\$130,000</div> <div>\$323,000</div>	148%
Reformed Church in America	<div>\$112,163</div> <div>\$179,232</div>	59%

NOTE.—Where the fiscal year and the calendar year do not practically coincide, the figures given represent the fiscal year ending some time during the year 1907. Every effort has been made through correspondence with Board Secretaries and by consulting Reports to have the above figures absolutely correct.

Charts published in 1904 by the Young People's Missionary Movement, and for sale by the Denominational Boards. The set of six on this and the following pages, printed on paper with tin at top and bottom, \$1.25; with wood at top and bottom, \$2.00.















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